

With Sir Thomas Brooke's Compliments.

ARMITAGE BRIDGE,
HUDDERSFIELD.



Sir Thomas Brooke, Bart.,
D.L., J.P., F.S.A.

E. Vickerman, of Steppes, near Huddersfield, who died in 1855; secondly, Amelia, daughter of the late David Dewar, of Dunfermline, N.B. Clubs: Carlton and Constitutional, and The Club, Huddersfield.

Brooke.—SIR THOMAS BROOKE, BART., D.L., J.P., F.S.A., Armitage Bridge House, near Huddersfield; son of the late Thomas Brooke, of Honley, near Huddersfield; educated at Cheltenham College. Fellow of the Society of Antiquaries; a Director of the London and North Western Railway Company, and the Commercial Union Insurance Company; has travelled extensively in the Continent and various parts of the world, more especially in the United States, Canada, and India; Justice of the Peace for the West Riding; formerly Chairman of the County Magistrates; now Chairman of the Quarter Sessions; created a Baronet, 1899; formerly Colonel of the 2nd Volunteer Battalion Duke of Wellington's West Riding Regiment; Conservative in politics; contested the borough of Huddersfield for a seat in Parliament in 1874, and the Colne Valley Division of the West Riding in 1885. Married, firstly, in 1854, Eliza, the eldest daughter of the late



William Carr.

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THE TIMES, TUESDAY.

TWO FAMOUS MANUSCRIPTS.

GIFTS TO CAMBRIDGE AND THE BRITISH MUSEUM.

(FROM A CORRESPONDENT.)

The manuscript department of the Fitzwilliam Museum, already accounted rich, has just received as a gift from Mr. Henry Yates Thompson, of Trinity College, an accession far surpassing in beauty and importance any of the other 500 volumes in the collection. This great work of art is known as the Metz Pontifical, having been produced for Raynaud de Bar, Bishop of Metz, and is recognized by connoisseurs as the most sumptuous French liturgical manuscript of the beginning of the 14th century now in existence. The gift was nominally made by Mr. Thompson, whose benefactions to Newnham and Trinity Colleges are well known, on his 80th birthday, December 15, 1918. On the same date he presented to the British Museum the St. Omor Psalter, an incomparable English manuscript of the 14th century, "in recognition of the aid given him in the preparation of his Catalogue" by Dr. M. R. James, lately Provost of King's College, and now Provost of Eton, and two other members of Cambridge University.

The formal handing over of these precious volumes was deferred until last week. They now take a high rank among the artistic and historical treasures of Great Britain.

The Metz Pontifical was the subject of an elaborate monograph written by the late Rev. E. S. Dewick, F.S.A., for the previous owner, Sir Thomas Brooke, of Huddersfield, to present to his fellow-members of the Roxburghe Club. In this monograph a hundred of the pages are reproduced and the whole of the text is transcribed and edited.

A Pontifical is a book comprising the different services with which a Bishop is specially concerned. Being, therefore, personal to Bishops, they were made in comparatively small numbers, varying in certain particulars according to the see in which they were to be used. Among the manuscripts bequeathed to the Fitzwilliam by its founder in 1816 was another fine Pontifical written for the use of a Bishop, whose arms and initials—F.R.—are as yet unidentified, at the coronation at Milan of the Emperor Sigismund in 1431. This manuscript now forms a pendant to the earlier and more splendid Metz Pontifical, the two volumes being displayed in similar cases, specially designed, at the ends of the Central Gallery.

THE PONTIFICAL DESCRIBED.

The Metz Pontifical is adorned with 40 large miniatures illustrating the principal episcopal offices. It begins with that of the Dedication of a Church, the ceremonies connected with which and with the Consecration of an Altar are shown in great detail in a series of pictures. After these comes another series illustrating the Blessing of an Abbot of Monks, of an Abbot of Canons, and of Abbesses respectively of Nuns and Canonesses. The last 12 pictures, devoted to the Consecration of a Bishop, have a special interest apart from that of their subjects. In the first of these the Metropolitan receives the Bishop-elect, in the second he addresses him, in the third the Bishop-elect makes his profession of canonical obedience, in the fourth the Bishop-elect is being vested, in the fifth he is ordained, in the sixth and seventh his head and hands are anointed, in the next three the newly-consecrated Bishop receives the Ring, the Crozier, and the Book of the Gospels, in the eleventh he makes an offering of loaves, wine, and candles, and in the final picture the consecrator places the Mitre on his head.

But the special interest is this. Whether on account of the death of Bishop Raynaud or for some other reason, these pictures were left unfinished and exhibit more completely than can be seen elsewhere, the various stages of the miniaturist's craft at the moment of its greatest perfection. At the end of the book the groups of figures are exquisitely drawn in black outline, with a sureness of touch and an easy mastery of the intricate folds of the draperies that cannot be too much admired. There is no gold or colour. The pages preceding these are carried a stage further. The outlines are nearly obliterated by a thin coat of white, over which in some places the draperies have been modelled in colour after all the gilding in the backgrounds and elsewhere has been finished. It was intended to repeat the original outlines and to do other touchings-up after all the colouring was complete. The pictures would then have resembled those in the earlier part of the book.

Besides these large pictures there are numbers of illuminated initials in which are painted Bishops and other ecclesiastics. The text is written in a formal script of great stateliness, and the beauty of the black text is enhanced by the use of a fine vermilion for the very numerous rubrics. From the initials proceed branches of foliage which frequently support, on the lower margins, the droilleries that were the joy of the medieval artist, as well as of his chief patron.

In these attractive accessories have played a prominent part, and in his combats with them man is made to suffer some amusing indignities. The date of this masterpiece is comfortably fixed within the 14 years 1302-1316, the first being that of Raynaud de Bar's appointment to the bishopric of Metz and the second that of his death. He was a member of a renowned French family. The first volume of a Breviary extensively decorated in the same manner (but without any large miniatures) for his sister Marguerite, abbess between 1291 and 1304 of the Benedictine Abbey of St. Maur at Verdun, remains in Mr. Yates Thompson's library. The arms of Bar and de Tracy (their mother's family) occurred profusely in both volumes. In the Pontifical they have been painted out by a subsequent owner, but are discernible here and there. Metz and Verdun, these are now stirring names. It may be conjectured that the books were made at one of these places, if not at the family headquarters Bar-le-Duc, which is within easy reach of them both.

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THE METZ PONTIFICAL.

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THE
METZ PONTIFICAL

A MANUSCRIPT WRITTEN FOR REINHOLD VON BAR, BISHOP OF METZ (1302-1316),
AND NOW BELONGING TO SIR THOMAS BROOKE, BART., F.S.A.

EDITED BY

E. S. DEWICK, M.A., F.S.A.

*With Four Plates in Gold and Colours by W. Griggs, and Ninety-six
Plates in Collotype by the Autotype Company.*

LONDON

J. B. NICHOLS AND SONS, PARLIAMENT MANSIONS, VICTORIA STREET, WESTMINSTER.

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INTRODUCTION.

§ I.—PREFATORY.

The manuscript Pontifical, of which an edition is now presented to members of the Roxburghe Club,¹ is remarkable, both for the excellence of its script and also for the number and beauty of the pictured subjects with which it is decorated. The book consists of 140 leaves of vellum, which measure $12\frac{1}{2}$ by $9\frac{3}{4}$ inches. It contains 42 large pictures, each about $6\frac{1}{4}$ by $3\frac{1}{4}$ inches, illustrating various ceremonies which a bishop might be called upon to perform, and further it has 137 initials historiated with small figures and groups of an ecclesiastical character, whilst the branches of foliage which deck the lower margins of the pages are filled with humorous and grotesque subjects, in which animals play the principal part. These subjects amount to more than 100. In the plates which accompany this edition 100 pages of the MS. have been reproduced in facsimile, four of them in gold and colours by Mr. W. Griggs, and the remaining 96 in collotype by the Autotype Company.

§ II.—HISTORY AND DESCRIPTION OF THE MANUSCRIPT.

Before entering upon the subject of the contents of the book and of its pictures, it is desirable to trace its provenance and history as far as possible. At the outset of this inquiry we are arrested by the difficulty which often occurs in the case of Pontificals, inasmuch as an attempt has been made to efface the marks of personal ownership. A Pontifical was generally the private property of a bishop, and at his death it was sometimes bequeathed to a church, or else left to the disposal of his executors, in which case the coats of arms and other marks of ownership were obliterated. In this particular book the heraldic shields, which are numerous, have been carefully scraped and then painted over with heavy coats of blue or red paint. Also in the office for the consecration of a bishop, the name of the see of the bishop elect who makes profession of canonical obedience has been erased, together with that of the metropolitan to whom the profession is made, and in each case the words *talis ecclesie* have been filled in over the erasure as if to make the book fit for the use of any bishop to whom it might be sold.

At the first inspection of the MS. it seemed as if all traces of its original ownership and locality had been removed, but fortunately in the office for the benediction of an abbot, and again in the corresponding form for that of an abess, the question asked by the bishop of the abbot or abess elect has been allowed to stand as follows: *Vis metensi ecclesie et mihi . meisque successoribus subiectionem et obedientiam exhibere . secundum canonicam auctoritatem et decreta sanctorum pontificum ?* (ff. 64 b and 84). From this passage we learn that the MS. was written for a bishop of Metz, one of the suffragans of the province of Trier.

This attribution of the book to Metz is confirmed by the short litany on fo. 12, in which four saints of each class are invoked, viz. four apostles, four martyrs, four confessors, and four virgins,

¹ Some account of this manuscript with illustrations in collotype has already been given by the present writer in *Archaeologia*, vol. liv. pp. 411-424, "On a MS. Pontifical of a Bishop of Metz of the Fourteenth Century." In writing the fuller account a certain amount of repetition has been unavoidable.

with the addition of St. Mary Magdalene. The first two classes do not yield any evidence, the apostles being SS. Peter, Paul, Andrew, and John the Evangelist; and the martyrs being SS. Stephen, Laurence, Vincent, and George. St. Stephen is the patron saint of the cathedral church of Metz, but as protomartyr he would head the deacons in any litany. The confessors are SS. Silvester, Clement, Martin, and Benedict. Here St. Clement must not be confused with the martyr Pope of that name, but may be safely identified with St. Clement, first Bishop of Metz,¹ whose name would not be entitled to special prominence except in Metz. The virgins again are silent witnesses, being SS. Agatha, Lucy, Agnes, Katherine.

When we inquire further as to the particular bishop for whom the book was written we are met by the effacement of the armorial bearings which should decide the question. In some cases, however, by partially removing the effacing paint, we have been enabled to see traces of two fishes placed back to back, and also gold crosslets, which distinguish the arms of the counts and dukes of Bar.² These two fishes occur also in the ornamental fillings up of the capital letter M on fo. 8 b, and often singly; and in such cases they have been left without erasure, being regarded as mere decoration. On turning to the list of the bishops of Metz, we find that Reinhold von Bar held the see from 1302 to 1316,³ and as this date agrees well with the workmanship of the book we may assume that the book was originally written for this prelate.⁴

A confirmation of the assignment of the book to Reinhold von Bar is found in another coat-of-arms which has been partially recovered by removing the paint used to efface the original shields. The best example is on fo. 4 b, where we can see three silver pales on a field of gules with a chief of gold. These bearings appear to be the arms of De Toccy, probably of Jeanne de Toccy, who married Theobald II., Count of Bar, and was the mother of our Reinhold von Bar.

Other heraldic devices have been occasionally used in decorating capital letters and as line-fillings. Of these the fleur-de-lys is the most common, and a white eagle on a red or blue field is also frequently met with. But no special significance can be attached to these devices, which seem to be merely decorative.⁵

Of Reinhold von Bar, for whom the Pontifical was written, a few words may be said. He was a younger son of Theobald II., Count of Bar, and during his tenure of the bishopric of Metz, from 1302 to 1316, he was largely occupied in temporal affairs. When his elder brother, Henry III., Count of Bar, started for the East to take part in the Crusade he was appointed one of the Regents of Bar. He died in 1316, when planning an attack upon the Duke of Lorraine, and the cause of his death was suspected to be due to poison. When his tomb was opened in 1521 his body was found clad in rich vestments, and his mitre is noticed as having Moses and Aaron embroidered upon it.⁶

The present Pontifical does not contain the whole of the services in which a bishop might be called upon to officiate. The first office is that for the dedication of a church, which occupies sixty-two leaves and has nineteen large pictures, besides many historiated initials. Then follow the

¹ The festival of "Clemens Episcopus Metensis" was observed at Metz as a festival of nine lessons, on November 23 (the same day as Clemens P.M. elsewhere), and his Translation on May 2. Grotefend, *Zeitrechnung des Deutschen Mittelalters und der Neuzeit*, Hannover, 1892, II., erste abtheilung, p. 125.

² Bar (comtes et ducs de). D'azur, semé de croix recroisetées au pied fiché d'or, à deux bars adossés du même, brochant sur le tout. (Rietstap, *Armorial Général*, Gouda, 1884, Tome i. p. 110.)

³ Gams, *Series Episcoporum*, Ratisbonæ, 1873, p. 293. Grote, *Stammtafeln*, Leipzig, 1877, p. 234.

⁴ Theodoric, an earlier member of the house of Bar, held the see of Metz from 1164 to 1171, but this date does not agree with that of the manuscript, which, in its script, in the costumes of the figures, and in the Geometrical Decorated architecture of the buildings, has the characteristics of the beginning of the fourteenth century.

⁵ See the account of the Breviary of Marguerite de Bar in *A Descriptive Catalogue of Fifty Manuscripts from the Collection of Henry Yates Thompson*, Cambridge, 1868, p. 143. The De Toccy arms are given as *de gules trois pals de vair, au chef d'or, chargé de quatre merlettes de gules*. Owing to the intentional defacement of the arms, the martlets cannot now be seen in the Metz Pontifical, nor is there any trace on the silver pales of the small blue shields used conventionally to denote *vair*.

⁶ Calmet, *Histoire Ecclésiastique et Civile de Lorraine*, Nancy, 1728, p. 48c.

forms for the blessing of an abbot of monks and an abbot of canons, with corresponding forms for abbesses. Then comes the *ordo* for holding a synod; and the book ends with the form for consecrating a bishop, which fills thirty-eight leaves and has twelve large unfinished pictures. There are no offices for confirmation, for conferring sacred orders, for the coronation of the Emperor, nor for the numerous benedictions which a bishop might be called upon to perform. It is highly probable that the text of the book has not been completed according to the original plan. The initial letters and pictures of the last leaves of the book have been left unfinished, some of them not having been advanced beyond the stage of outline. A close examination of the book shows that it was completed by stages. The office for the dedication of a church was first finished, and apparently it formed a volume by itself for some time; for the last leaf of this office is considerably stained, whilst the first leaf of the Blessing of an Abbot which follows is comparatively free from stains. Moreover, there are three worm holes in the last leaves of the Dedication of the Church, but not one of them has touched the first leaf of the Blessing of an Abbot.

It may be conjectured that the Office for the Dedication of the Church was prepared and bound up separately in readiness for the consecration of the cathedral church of Metz, which was approaching completion during the episcopate of Reinhold von Bar.¹

The leaves of the MS. are mostly in quires of eight leaves, the first and third leaves of the fifth quire being missing; and the following diagram gives the arrangement:—

$$a-h^b \mid i-m^a \ n^s \mid o^s \mid p-s^a \mid t^d.$$

The quires *a—h*, which contain the Order for the Dedication of a Church, have been completely finished, as are also the quires *i—n*, which have the Blessing of Abbots and Abbesses. In the remaining quires the decoration of the pages has been left unfinished. The two last quires, *s*, *t* have pictures, ornamental borders, and large initial letters in outline only, the three quires, *p*, *q*, *r* have been advanced a stage further, and have had the gold leaf laid on and burnished, and also some colour has been applied, but the intricate patterns in white, which give so much softness and beauty to the finished pictures, have not been added. The features of faces which had been drawn in outline have in some cases been covered up with a white body-colour, in order that the final touches might all be given by the supreme artist through whose hands these unfinished quires had yet to pass. Unfortunately an inferior artist has attempted to fill in the features of the faces and the folds of the altar-cloth on fo. 103 (Plate 84).

We now come to the five leaves of quire *o* containing the Order for holding a synod, the decorations of which were left in outline by the original scribe. They have since been tampered with and daubed with colour and gold by an untrained and inartistic hand. It is difficult to assign a date to such work, but it may be conjecturally given to the sixteenth century. Fortunately, there is only one large picture in this quire to suffer from the indignity of this treatment, but all the initial letters and marginal decorations in the quire have shared the same fate, and have been hopelessly ruined. Some idea of what has been done may be derived from our Plate 83 of fo. 98, but the absence of colour in the collotype mercifully softens the horrors of the page. This quire is apparently not in its original place, for the last page of it is stained, whilst the first page of the Consecration of a Bishop which follows is perfectly clean, as is also the page which is at present the last in the MS. It seems probable that when the quire was inserted in its present place, it had the decorations in outline only, and that colour was applied in order to give it some resemblance to the leaves which follow.

The death of the Bishop Reinhold von Bar in 1316 probably prevented the completion of the Pontifical. At that time the Dedication of a Church probably formed one volume, and the five quires containing the Orders for Blessing Abbots and Abbesses were quite finished, but the remaining quires were in different stages of finish and probably loose and not bound. Of the subsequent

¹ According to Murray's *Handbook for France*, 1873, p. 668, the nave of Metz Cathedral was completed in 1332.

history of the MS. we know little. The arms of the late owner were effaced, perhaps to facilitate its sale. But it probably did not pass into the hands of another bishop, for in that case the arms of the new owner would have been painted upon the effaced shields. The present condition of the book shows that it was never subjected to hard use, and there are scarcely any marginal corrections¹, such as would have been required to adapt it to changes in ritual if the book had continued to be used. Probably it passed to some wealthy house, where it was not often looked at, but was guarded from damp, dirt, and the attacks of insects, for after an existence of nearly six hundred years most of its pages still retain their pristine freshness. There is no entry to throw light on the history of the book during its long existence. It was acquired by Sir Thomas Brooke from the late Mr. F. S. Ellis, who informed me a short time before his death in February, 1901, that he had obtained it from a dealer at Dijon. It is now in a modern binding of red velvet.

§ III.—THE MANUSCRIPT CONSIDERED LITURGICALLY.

Before speaking of the Brooke Pontifical, a few words may be said about other Pontificals of bishops of Metz. One of the earliest forms for the dedication of a church happens to be contained in the sacramentary of Drogon, bishop of Metz (826-855), which is now in the National Library of Paris.² The form in this sacramentary differs much in detail from that in the Pontifical before us.

There is also in the National Library at Paris³ a much later Pontifical of a bishop of Metz, which has been kindly examined for me by Dr. J. Wickham Legg. He tells me that it is a plain book, in red and black, of the fifteenth century, without pictures of any kind. In the matter of services it is more complete than Sir Thomas Brooke's Pontifical, for it includes *Reconciliatio ecclesie*, *Benedictio altaris portatulis*, *Ordo de sacris ordinibus*, *Consecratio regis*, etc. In the *Ordinatio Abbatis* there is the question, *Vis metensi ecclesie et mihi meisque successoribus*, &c. ? as in the Pontifical before us, and in the office for the consecration of bishops there is the question asked by the metropolitan of the bishop elect, *Vis treverensi ecclesie mihi et successoribus meis*, &c. ? which gives the word *treverensi* which has probably been erased on fo. 107 b of the Brooke Pontifical⁴. Of the details of the services in the Paris book I have no information. No other Pontifical which can be assigned to a bishop of Metz is known to us ; and the description of the Brooke Pontifical may now be proceeded with.

The book commences with the service for the dedication of a church, which is almost identical with the *Ordo ad benedicendam Ecclesiam* in the *Ordo Romanus* printed by Hittorpius⁵. The prayers, benedictions, anthems, and responds are nearly all the same. The rubrics have some variations, and those in this Metz Pontifical generally give fuller and more precise rules than those in the *Ordo Romanus*, and are adapted to the more highly developed ritual of the fourteenth century. Thus the *Ordo Romanus* has no mention of the bishop's mitre, but the Metz Pontifical orders the mitre to be worn. Again, the Metz Pontifical omits the form for the blessing of the vessels to be used in the service of the church, but gives the full text of the mass *Terribilis*, for which in the *Ordo Romanus* reference is made to the sacramentary. The long litany of the *Ordo Romanus* has been curtailed by reducing the number of saints invoked to four in each class.

¹ On fo. 102 the full form for ending a blessing has been added in the margin, and in the rubrics for consecrating an altar (fo. 46) *confessio*, the old word for the sepulchre of an altar, which had perhaps become unintelligible, has been altered by a very late hand to *confossio*. There are also some changes of early date on ff. 65 b, 66, 84 b.

² MS. Latin, 9428. The office is printed in the Appendix to Duchesne's *Origines du Culte Chrétien*, Paris, 1889. For description of the MS. see Delisle, *Memoire sur d'Anciens Sacramentaires* Paris, 1886. p. 100.

³ MS. Latin, 1233. It was formerly in the Colbertine Library, No. 4496, and has been noticed by Martene in *De Antiquis Ecclesiæ Ritibus*, Venetiis, 1783, i. p. xxi.

⁴ The letter *t* can still be faintly seen at the beginning of the erasure.

⁵ Melchior Hittorpius, *De Divinis Catholicæ Ecclesiæ Officiis*, Parisiis, 1624, p. 119.

The order for holding a synod and also the orders for blessing abbots and abbesses are closely related to the corresponding offices in the *Ordo Romanus*.

The order for the consecration of a bishop is the last contained in this MS., and it closely follows the lines of that printed by Hittorpius,¹ which is described as being *secundum Gallorum institutiones*. The principal differences are as follows: The Metz Pontifical contains a preliminary inquiry as to the fitness of the bishop to be consecrated, followed by two collects. Then comes the usual address beginning, *Antiqua Sanctorum Patrum institutio*, and the examination of the bishop himself. The profession of canonical obedience is made immediately before the introit of the mass. During the singing of the offertory, the newly-consecrated bishop offers to his metropolitan two large loaves, two flasks of wine, and two great candles. There is no mention of this ceremony in the older *Ordo*, but it is found in the modern Roman Pontifical according to which it takes place after the offertory has been sung. Again, the Metz Pontifical has a form for the blessing and giving of the mitre which is not found at all in the older *Ordo*. This takes place, not before the gospel, when the ring and crosier are given, but immediately after the bishop has been communicated in both kinds by his metropolitan, and before the singing of the *Communio*. The episcopal benedictions which are given in this Pontifical are not found in the *Ordo*. Throughout the service the rubrics are much fuller than in the *Ordo*, which is altogether not so closely followed as in the case of the dedication of a church.

§ IV.—THE ILLUMINATED PICTURES OF THE MANUSCRIPT.

It has already been noticed that the pictures in the MS. may be divided into three classes:— i.—Large oblong pictures about $6\frac{1}{4}$ by $3\frac{1}{4}$ inches, which illustrate the various pontifical ceremonies, and may be regarded as diagrams to supplement the rubrics. ii.—Smaller pictures which fill the initial letters and generally contain either a single figure or a group of two or three persons. These are always of an ecclesiastical character, and the subjects are generally connected with the text, but occasionally coats of arms are used for purposes of decoration; and a single standing figure of the bishop is often repeated when the text supplies no subject suitable for representation. iii.—Branches of foliage decorate the margins of the pages, and these branches, especially those in the lower margins, are often diversified with humorous and grotesque subjects, drawn from the animal world, or from the every-day life of the people.

A detailed account of the pictures is given at the end of the Introduction, describing not only the pages which have been reproduced in facsimile, but all the pages in the MS. which are historiated with subjects or figures. Those pages are not noticed which are either quite plain or decorated with foliage and painted initials only. All the pages which have the large pictures have been reproduced; and it may be convenient to give a brief general description of them.

The office for the dedication of a church commences with a large picture (fo. 1, Plate 5) showing the inside of a pavilion or tent in which on the eve of the dedication watch is being kept before the relics which are to be enclosed in the altar of the church to be dedicated. Lay-folk, both men and women, are kneeling around a richly decorated reliquary. The church to be dedicated is represented on the right. It is remarkable for its lofty clerestory, which occupies about one-half of the total height of the building. In some of the following pictures the proportion is even greater. Those who have visited the cathedral church of Metz will remember that the existing clerestory is of immense size, about equal in height to the nave arcade and triforium together. The double range of flying buttresses, which characterises

¹ Hittorpius, *De Divinis Cath. Eccl. Officiis*, Parisiis, 1624, p. 107.

the existing building, is also well shown by the artist of the Pontifical, and we may fairly regard the pictures as giving a conventional representation of the cathedral church of Metz, the nave of which was completed in 1332.¹

The ceremony of dedicating the church is then proceeded with, and the next picture (fo. 2, Plate 7) shows the bishop, who has risen at a certain point in the litany, which has been said outside the church, standing with hand extended in benediction before the church. Next, on folio 5 b (Plate 11), is seen the procession round the church with clerics carrying on their shoulders a portable shrine containing the relics. On fo. 7 (Plate 1, in gold and colours) the bishop is sprinkling with holy water the lower part of the walls of the church. On fo. 7 b (Plate 13) he is knocking with his crosier on the lintel of the door of the church, and on fo. 8 (Plate 14) a picture closely resembling that on fo. 7 shows the bishop sprinkling the middle part of the walls. On fo. 11 the bishop again knocks at the door of the church, as shown by a picture very like that on fo. 7 b, but in this second picture the deacon, who should be inside the church to give the reply, *Quis est iste rex glorie?* is represented outside, standing behind the bishop.

The ceremonies which follow take place inside the church, and it may be remarked that the artist represents the altar, which is not yet consecrated, as already decked with a white cloth hanging in natural folds. The altar is also provided with a lighted candle, and has behind it an image or a picture of our Lady with her divine Child. In placing these ornaments on the altar the artist was probably guided by a sense of anticipation.

The first ceremony which takes place inside the church is the saying of the litany (fo. 11 b, Plate 18), for which the bishop is kneeling at his faldstool, and the clergy are kneeling behind him, whilst two singing clerks are standing before a lectern with the antiphoner upon it. On fo. 14 (Plate 11, in gold and colours) the bishop is writing the alphabet on ashes strewn on the floor of church with the point of his crosier.

Numerous prayers follow connected with the ceremony of blessing of Gregorian water, which is not illustrated in the larger pictures, although many of the initial letters are historiated with small pictures, showing the bishop standing before the various vessels containing the substances which compose the mixture, water, salt, ashes, and wine. The consecration of the altar is then proceeded with, and on fo. 23 b (Plate 28) the bishop is making a cross with holy water upon the altar, which is now stripped of its covering, but still has a lighted candle and the image of our Lady. The altar itself appears to be of some kind of green stone or marble.

After this we have a parenthesis describing what was to be done if the altar were consecrated in a church which had already been dedicated. In this case the litany was to be said, and on fo. 29 b (Plate 35) we see the bishop rising at a certain point and blessing the altar, and the next picture (fo. 30, Plate 36), which is almost exactly like that on fo. 23 b, the bishop is making a cross with holy water on the altar. The only difference is that in the earlier picture the bishop holds his own crosier, and in the other it is held by his chaplain. The next picture again on fo. 31 b (Plate 38) is very similar. The bishop with his thumb is anointing the altar with hallowed oil, and his chaplain behind him holds his crosier and the chrismatory containing the three oils. Yet another picture on fo. 32 b (Plate 111, in gold and colours) shows a second anointing, the only change being the different diaper pattern of the background, and a slight shifting of the figures making up the group of clergy.

A change of scene takes us outside the church again, and we see on fo. 41 b (Plate 45) a procession which has been formed to bring the relics into the church approaching the door. On fo. 43 b (Plate 48) the procession is halted, and the bishop has advanced to hallow the door through which the relics are to be brought in. The bishop makes a cross with cream on the lintel, and his chaplain with the chrismatory stands behind him.

¹ Murray's *Handbook for France*, 1873, p. 668.

We now again enter the church and see the bishop kneeling (fo. 46, Plate 51) before the altar in the act of placing a document, describing the relics enclosed, with a seal attached to it in the *confessio* or sepulchre of the altar. On fo. 47 b (Plate 54) the sepulchre has been closed with a slab of stone, and the bishop is kneeling in the act of anointing the slab.

Lastly, on fo. 50 (Plate 57), the bishop, who up to this time has worn the cope only, has gone to the vestry, and now comes in procession in full eucharistic vestments, accompanied by cross-bearer, thurifer, and light-bearers. He advances towards the altar, which is now decked with an altar cloth, and prepares to celebrate the dedication mass, known as *Terribilis* from the first words of the introit. The bishop wears on his shoulders an ornament sometimes called *super-humerale*, which, however, is not mentioned in the written rubrics. It is very well shown not only in this picture, but also in those in which the bishop is blessing an abbot or abess. The ornament consists of two circular disks of gold or gilt metal on each shoulder, connected across the breast by an ornamental band. There is an ornament of this kind in the treasury at Paderborn, which is figured by Bock.¹ It was worn by the bishops of Regensburg and of Liège, and it appears on the effigy of St. Lambert on coins of the latter. It is also well seen on thalers of the bishops of Eichstädt, on which the effigy of St. Willibald is so adorned. I am not aware that it occurs on the coins of any bishop of Metz, but it is sometimes seen on the effigies of St. Adolph and St. Arnulph, early bishops of that see.²

The Order for the Blessing of an Abbot of Monks begins with the reception of the abbot-elect by the bishop (fo. 63, Plate 60). The latter is seated before the altar, and the abbot is presented by four monks in black Benedictine habit, one of whom reads the document setting forth that their presentee has been canonically elected.

The next scene (fo. 66, Plate 62) depicted shows us the bishop with his two chaplains saying the *preces* after the litany, whilst the abbot-elect and his monks kneel behind. In this picture the bishop does not wear the *super-humerale*, nor is it ever seen in the effigies of the bishops in the smaller subjects which fill the initial letters. On fo. 70 b (Plate 64) the bishop is laying hands upon or ordaining the abbot, and in the two remaining pictures (ff. 72 b, 73, Plates 65, 66) the bishop delivers to the abbot the book containing the rule of his order and the crosier.

The Order for Blessing an Abbot of Canons is historiated with a single large subject of the presentation of the abbot (fo. 79, Plate iv., in gold and colours), which closely resembles the corresponding picture for the abbot of monks. But the canons are represented in their surplices and choir-copes.

The Blessing of an Abbess of Nuns has three pictures. In the first of these (fo. 82 b, Plate 75) the abbess is presented to the bishop, in the second (fo. 89, Plate 79) the bishop hands to her the Rule of her Order, and in the third (fo. 90 b, Plate 80) he gives the crosier.

The Blessing of Canonesses has only a single large picture (fo. 92, Plate 81) representing the presentation of the abbess to the bishop. The canonesses are entirely in white with the exception of a black veil upon their heads.

The single picture, which illustrates the holding of a synod (fo. 98, Plate 83), shows a procession of the bishop and his clergy.

The Consecration of a Bishop is the last office. It commences with the presentation of the bishop-elect to his metropolitan (fo. 103, Plate 84), and we see in succession the examination of the bishop (fo. 106, Plate 86), the taking of the oath of canonical obedience (fo. 111 b, Plate 87), the vesting in the sacristy (fo. 115, Plate 88), the metropolitan ordaining the bishop (fo. 117, Plate 89), the anointing of the bishop's head (fo. 123, Plate 91), and, in unfinished outline only, the anointing of the hands of the bishop (fo. 127, Plate 92), the giving of the ring (fo. 129, Plate 94), the

¹ Franz Bock, *Geschichte der liturgischen Gewänder des Mittelalters*, Bonn, 1859, i. 373, Taf. v.

² Cahier, *Caractéristiques des Saints*, Paris, 1867, i. 375.

delivery of the crosier (fo. 130, Plate 95), the delivery of the book of the gospels (fo. 131, Plate 96), and the offertory (fo. 132 b, Plate 97), at which the bishop kneels to kiss the hand of the metropolitan, and two clerks standing behind him present on his behalf two loaves, two bottles of wine, and two large candles. The series of large pictures ends on fo. 136 b (Plate 99) with the delivery of the mitre to the newly-consecrated bishop, who receives it standing.

It is not necessary to say much about the small pictures with which the initial letters are historiated. They are fully noticed in the detailed description of the pictures, but it must be allowed that whilst they give additional beauty to the pages, they do not often offer points of liturgical interest. A single figure of the bishop is repeated so often, that we may sometimes wish that the artist had not been so closely tied to certain fixed subjects.

And now leaving the serious pictures which accompany the text, we may glance at the playful sketches which fill the lower margins of the pages, in which the artist has felt himself at liberty to indulge his exuberant fancy by pictures and caricatures of the life around him, and by the creation of legions of delightful animals which gravely mimic the doings of mankind. We cannot help feeling that the bishop who had this book before him must have been more than human if his eye did not sometimes wander from the matter of the text to seek refreshment in these charming pictures of the animal world turned topsy-turvy.

The scenes taken from everyday life are drawn with great spirit. Amongst them may be noticed a fox carrying off a cock, while two half-clad peasants are in pursuit, the man with a pitchfork and the woman with a distaff (fo. 1 b, Plate 6). Then we have brought before us the sports of the period in games of bowls (fo. 103, Plate 84), walking on stilts (fo. 116), a game resembling "hot cockles" (fo. 98, Plate 83), bear-dancing (fo. 92, Plate 81), and numerous scenes of hawking and shooting birds. Sometimes we find fables such as that of the fox and the crow (fo. 87, Plate 78), or fabulous stories like those of the stag (fo. 130 b), and of the unicorn (fo. 81 b, Plate 74), or, again, scenes from romances such as that in which Reynard baffles Isengrim the wolf, on fo. 138 b, Plate 100.

Topsy-turvydom seems to be the prevailing note of the artist's humour. Sometimes it takes the form of depriving a knight of his swift charger and mounting him upon a snail (fo. 46 b, Plate 52), or it represents a valiant knight as needing the encouragement of his lady to attack this inert mollusc (fo. 40 b, Plate 44).

But perhaps the humour of the artist is seen at its best in those pictures of the animal world in which hares are the leading actors. Of the 105 historiated borders the hare appears in no less than 48. In one picture only does the hare appear as the persecuted victim of the lords of creation, viz. on fo. 77 b (Plate 71), where a man is carrying a dead hare over his shoulder. In all other cases the hare meets man on terms of equality, and either engages in the ordinary occupations and amusements of life, such as playing the organ (fo. 79 b, Plate 72), dancing to music (fo. 115, Plate 88), and so on, or at other times he wages warfare against his hereditary enemy, and the tables are nearly always turned and the hare comes off victorious. The great scene of all is an attack on a tower which is planned and carried on by valorous hares in accordance with the methods of mediæval warfare (fo. 41, Plate 45). Of the knights defending the tower one is armed with a crossbow and another is hurling a stone. The attacking party consists of five hares; one is using the crossbow, another is working with a pickaxe at the foundations of the tower, another still more valiant is climbing the scaling ladder, while a fourth is working an engine for throwing stones. One hare only has paid the penalty of his rashness, and is lying on the ground crushed by a stone, whilst his fore-paws, united in the act of prayer, show that the hares combined piety with their valour.

Of many other scenes in which hares play the principal part attention may be directed to four. In the first, on fo. 7 (Plate 1), a hare armed with sling and staff is about to attack an armed knight who on the pennon of his spear has a white snail on a red field for his armorial bearings, the group being evidently a parody of David and Goliath. In the second, on

fo. 79 (Plate 4), a hare is carrying off two baby-hares in swaddling-clothes whilst a tailor holding a pair of shears seems anxious to exercise the instrument of his craft upon their skins. In another (fo. 48, Plate 55), two hares are leading off to their dungeon a man they have captured, whose abject terror is shown by the way in which his hair literally stands on end. And lastly there is one in which the tables are turned upon mankind as completely as possible, for two hares have caught a man and are engaged in skinning him; one hare holds down his head, the other has already disengaged the skin of the man's right foot (fo. 74, Plate 68).

Next to the hares the ape is a favourite actor in these scenes, and appears some dozen times. The ape simply performs ordinary human functions; sometimes he is spending his time in amusements, such as bird-catching, but more often he is engaged in the grave exercise of the profession of doctor of laws or of medicine. In one case he is seated with a doctor's cap on his head lecturing to an attentive class of his own fellow-species (fo. 76 b, Plate 70), and in others he is practising the healing art. The patient in one case is a dropsical man supported on crutches (fo. 25, Plate 31); and in another a stork holds up its left foot for the ape to feel its pulse, whilst the latter carefully scrutinises the glass containing the bird's urine before giving his diagnosis of the case (fo. 81, Plate 73). With this physiological absurdity we must conclude the notice of the grotesques.

Of the artist or artists employed upon this book we unfortunately know nothing. In accordance with what we know of the history of fourteenth-century books we may feel tolerably sure that the scribe and the artists of the illuminations were not one and the same person.¹

On the whole, I incline to think that the text is the work of one scribe, though in the earlier part of the MS. the usual spelling of *indutus* is *inductus*, which is not found in the latter part of the MS. But this may be due to a difference in the *exemplar* which was copied by the scribe. Also at the beginning of the book the script of the anthems and responds is of the same size as the rest of the text, but towards the end of the MS. the script of the musical portions is smaller than that used for the prayers and benedictions which are without musical notation. In the parts of the text with musical notation there are some elaborate capital letters in monochrome which were certainly not drawn by the artist who was responsible for the work in gold and colours. The finished illuminations in gold and colours are of uniform excellence throughout, and appear to be by the same hand.²

Can the hand of this accomplished artist be recognised elsewhere? The only MS. known to me which offers itself for comparison is the Verdun Breviary, of which the first volume is in the possession of Mr. H. Yates Thompson, F.S.A., and the second is in the Public Library at Verdun (No. 107).³ It has been shown that this MS. was executed for Marguerite de Bar, one of the daughters of Theobald II., Comte de Bar and his wife, Jeanne de Toccy, and a sister of Renaud (or Reinhold) de Bar, Bishop of Metz and the original owner of the Brooke Pontifical. Marguerite

¹ As an example we may refer to the Missal of Nicholas Lytlington, Abbot of Westminster from 1362 to 1386, which is now in the custody of the Dean and Chapter of Westminster, and has lately been edited for the Henry Bradshaw Society by Dr. Wickham Legg. In the Accompt Roll of the Abbey for the year 1384, Mr. E. J. L. Scott has recently discovered an exact account of the cost of preparing this book, amounting altogether to £34 18s. 7d. Of this amount £4, together with cloth for livery worth £1, was paid to Thomas Preston for two years spent on the work of writing the Missal, whilst the large sum of £22 os. 3d. was paid for illuminating the large letters, and only 3s. 4d. to a man for writing the musical notes. The artist of the illuminations was, therefore, paid on a much more liberal scale than the scribe of the text and the writer of the musical notes.

² The small pictures in the lower margins are drawn with great spirit, and some of the faces are very expressive, whilst those of the large pictures, perhaps owing to the character of the subjects, have a uniform want of expression. The different spirit in which the two classes of subjects are drawn might dispose us to assign them to different artists. But, on the other hand, it is quite clear that on the unfinished pages at the end of the book the work in outline, which includes both serious and playful subjects, is by the same hand.

³ See *A Descriptive Catalogue of Fifty Manuscripts for the Collection of Henry Yates Thompson*, edited by Dr. M. R. James, Cambridge, 1898, p. 142.

de Bar held the office of Abbess of the Benedictine Abbey of St. Maur at Verdun from 1291 to 1304; and the Breviary appears to have been presented to her by her mother after her promotion to this office. Her brother the Bishop of Metz seems to have been associated with his mother in making this gift. We gather this from the profuse heraldic decoration of the book, for arms of a cadet of the house of Bar appear in the earlier pages of the MS., and on and after fo. 226 the same arms appear timbered with a bishop's crosier. It would appear then that the Breviary was commenced before Reinhold became Bishop of Metz in 1302, and was finished during his episcopate. The Pontifical must have been entirely executed during his tenure of the bishopric of Metz (1302-1316), and is therefore later than the Breviary.

It has been suggested that the Breviary and Pontifical were written and illuminated by the same artist. By the kindness of Mr. H. Yates Thompson I have been allowed to compare the two MSS., and as a result of this comparison I am not able to accept this conclusion without considerable reserve. In the first place, the scribe and the artist of the illuminations were probably different persons both for the Breviary and the Pontifical. It is difficult to compare the small script used for the Breviary with the bold handwriting of the Pontifical. After making due allowance for the difference of scale, I can see no character in the scripts of the two books which can be attributed to the same hand. When we come to compare pictures, there are no large illuminations in the Breviary; therefore the pictures of ceremonies in the Pontifical stand alone and have no counterpart in the Breviary. But the historiated initials and the branches of foliage with grotesque and other subjects in the lower margins are remarkably alike in style and occasionally also in detail, but I have not been able to satisfy myself that any of the work is necessarily by the same hand, though it is certainly of the same school. The pages of the Breviary¹ are often filled with a wealth of ancient heraldic ornament which is quite absent from the Pontifical, and I am inclined to infer from the choice of subjects that the illuminator of the Pontifical had a greater fondness for humorous subjects than the illuminator of the Breviary, and more imagination in working out his ideas. It may, perhaps, be worth noting that the oak-leaf foliage, which is common in the Breviary, is only once seen in the Pontifical (fo. 3 b, Plate 9), though I am aware that it may be said that the taste of the artist might have changed in the time which elapsed between working at the two books. The delicacy of touch, skilled draughtmanship, and beauty and freshness of colouring are about equal in the two books. If the Breviary can boast of a greater wealth of historiated and heraldic initials, the Pontifical can pride itself in the bolder treatment of its pages and in its unrivalled series of large pictures illustrating Pontifical ceremonies.

§ V.—THE TEXT OF THIS EDITION.

In printing the Pontifical the text of the manuscript has been closely followed in the matter of spelling and punctuation. The contractions, which are few, have been expanded. Mistakes committed by the scribe have generally not been corrected in the text, but attention has been called to the mistakes by a footnote suggesting the true reading. In a few cases, however, a mere *lapsus calami* has been corrected, and the reading of the MS. has been given in a footnote. Letters and words accidentally omitted by the scribe have been supplied within square brackets. The rubrics contain a good deal of grammar which is not classical. The indicative and subjunctive moods are used indifferently even in the same rubric, and in many cases the present participle is used where we should expect the indicative or subjunctive. But as these and other irregularities are the common characteristic of most mediæval MSS. no special notice has been taken of them. The red of the rubrics has been represented by the use of italics in the printed text. The scribe has set the example of occasionally using black in the midst of the rubrics for liturgical phrases quoted, such as *Flectamus genua*, *Levate*, and so on. It has been considered convenient to extend

¹ Mr. S. C. Cockrell has pointed out to me that the illuminations in the Verdun Breviary are not all by the same artist.

this treatment and to make it general by using Roman type for *Dominus vobiscum* and *Oremus* and the like, where they occur in the course of a rubric, though the scribe may have written the whole rubric in red. In the matter of punctuation I have occasionally allowed myself the liberty of removing a stop which interfered with the sense of a passage, and on two or three occasions I have ventured to help the sense by inserting a stop. But with these few exceptions the mediæval peculiarities of punctuation have been carefully preserved. It will be noticed that the anthems are almost entirely without punctuation, and this arrangement has been left undisturbed.

There are some peculiarities in the spelling which may be noted. The interchange of *c* and *t* before *i* is common. Thus we have *percucio* for *percutio*, *pecii* (fo. 78 b) for *petii*, and conversely *fatio* for *facio*. *Inductus* is used for *indutus* throughout the part of the Pontifical relating to the dedication of a church, but in the concluding portion which deals with the holding of a synod and the consecration of bishops the word is uniformly spelt *indutus*. I was at one time inclined to think that a different scribe might have written the later part of the MS., but I can see no difference in the handwriting, and the want of consistency may be explained by supposing that the scribe used a different *exemplar* for the latter portion of his work. Other peculiarities are the use of *spergo* for *spargo*, and the occasional doubling of letters, as in the case of *mittra* for *mitra*, *addiciens* for *adiciens*. The letter *u* is generally doubled in *euuangelium* and occasionally in other words as is *saluam* for *saluam*.

§ VI.—CONCLUSION.

I am desired by Sir Thomas Brooke to express his sincere thanks to Mr. G. F. Warner, who has kindly undertaken the entire responsibility of supervising the production of the Plates, and whose experience has enabled him to give help of the greatest value. My own thanks are also due to Mr. Warner for much information and assistance generously given to me during the editing of this book. I am also much indebted to my friend, the Rev. H. A. Wilson, Fellow of Magdalen College, Oxford, for his kindness in reading the proofs of the text, and giving me many suggestions for its correction and improvement.

December, 1901.

E. S. DEWICK.

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DESCRIPTION OF THE PICTURES IN THE MS. WITH REFERENCES TO THE PLATES.

* * *In the following pages the descriptive titles of the large pictures, which are about 6 $\frac{1}{4}$ by 3 $\frac{1}{4}$ inches, are printed in small capitals to distinguish them from the less important subjects with which the initial letters and margins are decorated.*

* * *The four plates in gold and colours, numbered I., II., III., IV., which are reproductions of ff. 7, 14, 32b and 79, are placed together before the other plates in collotype. They are described under the above-mentioned folios.*

ORDO IN DEDICATIONE ECCLESIAE.

FO. 1 (Plate 5). WATCHING THE RELICS ON THE EVE OF THE DEDICATION.—On the left is seen a white tent striped with blue, open in front, showing lay-folk, both men and women, kneeling before a reliquary which is richly gilt and decorated. This reliquary is in the form of a chapel, with three side windows and elaborate roof-crestring. By the convenient licence of mediæval perspective both gable-ends are shown at the same time. On the right is a conventional representation of the church to be dedicated. It has five bays, each with a traceried window of Geometrical Decorated style, and flying buttresses and pinnacles. The background is a diaper of burnished gold and blue lozenges, with white *fleurs-de-lys* on the blue and three impressed dots on each of the gold lozenges.

The page is encircled by a border of leafy branches. On the right side, male and female figures disport themselves with musical instruments or play with birds. On the left side, two grotesques are fighting, armed respectively with club and spear, and defending themselves with round targets. The armorial shields in the border have been defaced.

The lower border has a picture of the bishop with his right hand extended in benediction over a small church of the same type as the larger one above. The bishop is vested in chasuble, and holds a crosier in his left hand. He is accompanied by a cross-bearer in dalmatic and an acolyte with holy water pot and sprinkler.

Initial O with the bishop standing with hand upraised in benediction over a church.

Initial U with the bishop saying his private devotions in preparation for the dedication ceremony.

FO. 1b (Plate 6). Initial D with bishop seated facing in the act of benediction.

The lower margin has a fox carrying off a cock in his mouth. Two peasants, a man with a pitchfork and a woman with her distaff, are hastening to rescue Chanticleer from the clutches of Reynard.

FO. 2 (Plate 7). THE PRELIMINARY BLESSING OF THE CHURCH.—The bishop, vested in cope, wearing his mitre, and holding his crosier in his left hand, has his hand extended in benediction over a church. A boy-clerk, vested in alb, and raised on a stool, is holding before the bishop an open book on which may be read the words: *Ut ecclesiam istam benedicere et consecrare digneris te rogamus audi nos*. Behind the bishop are three clerks in copes, and further back two singing clerks standing at a lectern with an open book upon it.

FO. 2b (Plate 8). Initial F with the bishop kneeling before a reliquary.

Initial E with bishop standing with right hand extended over a vessel of salt held by an acolyte, who has also an open book in his right hand.

In lower margin an ape with a blue lion.

FO. 3. Initial I with bishop standing with upraised hand.

In the lower margin a hare holding a club is leading off a man with a rope round his neck. The abject terror of the man is shown by the way in which his hair literally stands on end.

Fo. 3b (Plate 9). Initial E with the bishop extending his hand over a vessel of water. An acolyte holds an open book.

The lower margin has two apes dancing to the tune of an instrument like a bagpipe, played by a third ape. All three wear short tunics.

The oak foliage which occurs here is not met with elsewhere in the book.

Fo. 4b (Plate 10). Initial F with bishop effecting the mixture of salt and water, and acolyte holding an open book before him.

Initial D with arms of de Toccy, partly effaced.

In the lower margin may be seen a mermaid holding a fish in each hand (perhaps with allusion to the two barbels in the arms of Bar), and a sciapous, or fabulous man, using his single large foot as a sun-shade.¹

Fo. 5b (Plate 11). PROCESSION WITH THE RELICS.—The church is on the right. The procession advances towards it headed by cross-bearer, thurifer, and two acolytes with candles. Then follow two clerics in copes bearing on their shoulders a portable shrine with relics to be enclosed in the altar. They are accompanied by five singing boys. The bishop comes last vested in cope and mitre, and carrying his crosier.

Fo. 6 (Plate 12). Initial C with cleric in cope holding a book.

Initial D with bishop standing and acolyte holding a book before him.

In the lower margin a knight in coat of mail, with closed vizor, and wearing a red surcoat, is preparing with upraised sword to attack a snail. The shield of the knight is charged with a lion rampant.

Fo. 6b. Initial T with full length figure of the bishop with hand upraised in the act of benediction.

Fo. 7 (Plate 13, in gold and colours). BISHOP SPRINKLING LOWER PART OF THE WALLS OF THE CHURCH.—The bishop with sprinkler in his right hand and crosier in his left is sprinkling with holy water the lower part of the walls of the church. Behind him stand his clergy. The church as before is on the right.

Initial O with bishop and acolyte holding book.

In lower margin there is a parody of David and Goliath. A hare with staff and sling is advancing to attack a knight in complete coat of chain mail. The knight holds in his right hand a lance with a pennon charged with: *Gules, a snail argent.*

Fo. 7b (Plate 13). THE BISHOP KNOCKING AT THE DOOR OF THE CHURCH.—The bishop uses the lower end of his crosier for knocking at the door. His clergy stand behind him.

Fo. 8 (Plate 14). THE BISHOP SPRINKLING THE MIDDLE PART OF THE WALLS.—Nearly the same as the picture on fo. 7.

Initial I with full length figure of bishop standing.

In lower margin a man in red tunic holds an ape by a rope and appears to be chastising him.

Fo. 9 (Plate 15). Initial O with full length figure of bishop standing.

In the lower margin the bishop is knocking at the door of a church, whilst a deacon in red dalmatic and an acolyte with holy water pot and sprinkler stand behind him.

Fo. 9b (Plate 16). Initial F with full length figure of the bishop sprinkling the roof of the church with holy water.

In the lower margin a lion with a very long tail is looking aggressively at a man in red emerging from a green snail-shell.

Fo. 10. Initial O with full length figure of bishop in cope in act of blessing.

Fo. 11 (Plate 17). BISHOP KNOCKING AT THE DOOR OF THE CHURCH.—Nearly the same as the picture on fo. 7b, but here the deacon is introduced, standing behind the bishop, apparently in the act of speaking. In reality he ought to be inside the church, ready to reply, *Quis est iste rex gloriæ?* to the bishop's demand for admission. The deacon is vested in a red dalmatic, and has a maniple on his left wrist and a book in his right hand.

Fo. 11b (Plate 18). BISHOP KNEELING DURING THE LITANY.—The bishop is kneeling at a faldstool, covered with a fringed cloth of rich design. His clergy kneel behind him, and two clerks in copes are singing the litany

¹ A similar figure may be seen in the Nuremberg Chronicle, printed at Nuremberg in 1493, fo. xii.

from a book placed on a lectern. The altar is already vested with a white cloth hanging in rich folds and adorned with an image of Our Lady with her Divine Child and two lighted candles. The vesting of the altar at this point of the ceremony is due to the artist's sense of anticipation.

In the lower margin a man in red is shooting at a hare armed with a club, and using for defence a shield in which two arrows are already fixed.

Fo. 14 (Plate 11, in gold and colours). BISHOP WRITING THE ALPHABET ON THE FLOOR OF THE CHURCH.—The bishop is in the act of performing the ceremony of writing the Greek and Latin alphabets with his crosier on two lines of ashes sprinkled on the floor of the church, connecting diagonally the four corners. The Greek alphabet, which is placed below the picture, includes some letters of rather singular form. The twenty-four letters of the Greek alphabet which are generally used, are here augmented by three characters which had fallen out of use as letters, but were retained for service as numerical signs. These are the sixth letter, an altered form of the Digamma, which here takes the form of S, and designates 6, Koppa, used for 90, and the last, Sampi, which represents 900. On the other hand Rho and Sigma seem to have been accidentally omitted, so that the number of letters is here only twenty-five, instead of twenty-seven which is found in some French Pontificals, such as that of Noyon, of which a facsimile is given by Martene (*De Antiquis Ecclesiae Ritibus*, Venetiis, 1783, ii. 261).

Initial O. Cleric with book.

In lower margin a hare with a golden lyre is playing to a young merman.

Fo. 14b (Plate 19). The twenty-three letters of the Latin alphabet.

Fo. 15 (Plate 20). Initial E. Bishop standing with hand uplifted over a vessel of salt.

In the lower margin a hare is mounted on the back of a two-legged monster with long serpent-like neck and human head, and long tail like that of a lion.

Fo. 15b. Initial U. Bishop standing.

In lower margin a monstrous bird with long beak and ears like those of a hare is standing on the back of a cock.

Fo. 16b (Plate 21). Initial D with bishop in act of benediction.

Initial E with bishop in act of blessing a vessel of water.

In lower margin a boy in red tunic holds a hawk perched on foliage by a string attached to one of its legs, and in his left hand he holds a lure.

Fo. 17 (Plate 22). In lower margin a hare armed with a battle-axe and mounted on the shoulders of a man is fighting with a hound armed with sword and similarly mounted.

Fo. 17b (Plate 23). Initial D with bishop standing in act of benediction.

In lower margin a hare armed with lance fights with a centaur-like creature.

Fo. 18 (Plate 24). In lower margin a man in red tunic is shooting with a bow and arrow at a goldfinch perched on foliage.

Fo. 20b. Initial O with bishop standing in the act of blessing ashes.

Initial H with bishop standing before a large tub into which he is pouring something from a small green basin (*commixtio salis cineris et aque*).

Fo. 21 (Plate 25). Initial D with bishop standing before a large tub.

In lower margin a hare is running away from a lion with a very long tail.

Fo. 21b. Initial O with bishop standing.

In lower margin a hare holding a birch rod in his right fore-paw is about to chastise a man lying on the ground.

Fo. 22b (Plate 26). Initial D with bishop in the act of blessing a green cruet (containing wine).

Initial F with bishop pouring wine from a green cruet into a barrel (*commixtio vini cum sale et aqua et cinere*).

Fo. 23 (Plate 27). Initial D with the bishop standing before a large tub.

In lower margin a hare standing erect on very long hind-legs is blowing a trumpet.

Fo. 23b (Plate 28). THE BISHOP MAKING A CROSS ON THE ALTAR WITH HOLY WATER.—On the left is seen the altar, which is green, with three traceried panels in front. The artist in anticipation has placed upon it a candlestick with lighted candle and behind it an image or picture of the Virgin and Child in a tabernacle. Before

the altar, the bishop vested in cope stands in the act of making a cross on the table of the altar, and behind him is a deacon in red chasuble carrying a holy water pot, and eight clerics in copes stand behind.

In the lower margin a bear and a man are embracing one another with some show of unwillingness on the part of the latter.

Fo. 24 (Plate 29). Initial A with bishop kneeling in act of sprinkling the altar with holy water.

Fo. 24b (Plate 30). Initial S with scroll-work and foliage. A characteristic example of a plain page.

Fo. 25 (Plate 31). Initial T with two singing clerks standing before a lectern on which lies an open book.

In lower margin a man leaning on a crutch with the appearance of being dropsical is consulting an ape-doctor, who is seated, and holds his patient's pulse in one hand and with the other holds up a glass for examination and seems to say, "This water is parlous."¹

Fo. 25b. Initial Q with bishop standing with upraised sprinkler,

Fo. 26 (Plate 32). Initial D with bishop standing with sprinkler.

In lower margin a man in red tunic is shooting with bow and arrow at a man armed with a sword, who is standing in a castle on the back of a blue elephant with long tail.

Fo. 26b (Plate 33). Initial D with bishop standing and reading from a book held open by boy-clerk.

In lower margin an ape is playing upon a viol.

Fo. 27b (Plate 34). In lower margin an armed knight is attacking with his sword a snail with horns erect.

Fo. 29. Initial I with bishop standing vested in chasuble.

In lower margin a hare is chasing a greyhound.

Fo. 29b (Plate 35). PRELIMINARY BLESSING OF THE ALTAR.—At the conclusion of the litany the bishop has risen from his faldstool and standing erect pronounces the words, *ut hoc altare benedicere et consecrare digneris*. An acolyte holds an open book before him and the clergy stand behind on the left. The altar is on the right as before. The background is blue with *fleurs-de-lys* in gold.

Fo. 30 (Plate 36). THE BISHOP MAKING A CROSS WITH HOLY WATER UPON THE ALTAR.—The bishop is standing before the altar and with his thumb makes a cross upon it. A cleric in cope behind him holds the holy water vat in his right hand and the bishop's crosier in his left. Other clergy stand behind. The background is of burnished gold with an impressed diaper pattern.

Fo. 30b. Initial I with full length figure of bishop standing.

Fo. 31 (Plate 37). Initial D with two singing clerks standing before a lectern on which is an open book.

Fo. 31b (Plate 38). BISHOP ANOINTING THE ALTAR WITH OIL.—The bishop is standing before the altar as on fo. 30. The clergy stand behind, whilst the cleric immediately behind the bishop holds in his right hand a chrismatory containing the three oils, and the bishop's crosier in his left.

Initial E with a standing figure (Jacob) pouring oil upon an altar, in illustration of the anthem, *Erexit Jacob lapidem in titulum fundens oleum desuper*.

Fo. 32b (Plate III., in gold and colours). BISHOP ANOINTING THE ALTAR WITH OIL FOR THE SECOND TIME.—This picture closely resembles that on fo. 31b, except that the grouping of the clergy and the colours of their copes are slightly changed. The diapered background is changed from red in fo. 31b to a diaper of gold and blue with white *fleurs-de-lys* in fo. 32b.

Initial E with a cleric before an altar swinging a censel.

In the lower margin an ape is using a clap-net to catch birds.

Fo. 33. Initial S with cleric before an altar swinging a censel.

Fo. 34 (Plate 39). Initial P with bishop standing.

In the lower margin a hare is in suppliant attitude before Reynard standing erect dressed as a palmer with pilgrim's hat and scrip.

Fo. 34b (Plate 40). In the lower margin a hare armed with a long spear is successfully attacking a man in red

¹ In the Inventory of the Goods of the Guild of the B. V. Mary of Boston, taken in 1534, there is an entry of a *mazer* bowl with "a plate of silver and gilt with an Ape lokinge in an vrynall with these woordes 'this wat' is polows'." Peacock's *English Church Furniture*, London, 1866, p. 195.

tunic, whose trade as tailor is shown by the pair of shears which he holds in his hands. From this point onward the tailor appears frequently in the margins.

Fo. 35^b (Plate 41). Initial M with the bishop standing and an acolyte holding an open book before him.
In the lower margin a hare with a hunter's horn to his mouth in chasing a greyhound.

Fo. 36. In lower margin an ape is climbing up a tree.

Fo. 36^b. Initial L with bishop before an altar on which a single candlestick is placed.

Fo. 37 (Plate 42). In the lower margin a man in red tunic on bended knee appears to be greeting a hare standing erect with the kiss of peace.

Fo. 37^b. In the lower margin a youth in red tunic is shooting an arrow at a goldfinch perched on a spray of foliage.

Fo. 38 (Plate 43). In the lower margin a hare is dragging off a man in red tunic and green hose who is clutching a shield which has a field of *vair*.

Fo. 39^b. Initial D with bishop standing.

Initial H with bishop standing with open book in his hand.

In the lower margin a minstrel in close-fitting red dress with a long-peaked hood is playing upon a harp.

Fo. 40^b (Plate 44). Initial D with arms of De Toc.

In the lower margin a knight armed with lance is taking leave of his lady before venturing to attack a snail with horns erect on a small hillock.

Fo. 41 (Plate 45). Initial P with bishop standing.

In the lower margin a castle or tower is being defended by three men against an attacking party of five hares. The lower stage of the tower is occupied by two knights, one is using a cross-bow and the other hurls a stone upon the attacking party. On the top of the tower a man is blowing a trumpet. Of the hares one is using a scaling ladder, another is working with a pickaxe at the foundation of the tower, a third is using a cross-bow, and the fourth is working an engine for throwing stones, whilst the remaining one has paid the penalty for his valour and lies on the ground crushed by a stone, with his fore-paws united in the attitude of prayer.

Fo. 41^b (Plate 46). THE PROCESSION WITH THE RELICS.—This is very similar to the Procession on fo. 5^b, but the cross-bearer instead of heading the procession immediately precedes the reliquary, and the singing boys are omitted.

Fo. 42 (Plate 47). Initial A with bishop standing,

In the lower margin a hare blowing a horn rides upon the shoulders of a man in blue tunic.

Fo. 43^b (Plate 48). THE BISHOP MAKING A CROSS WITH CREAM ON THE LINTEL OF THE CHURCH DOOR.—The bishop standing before the door anoints with his thumb the lintel of the door. Behind him stands a cleric holding a chrismatory, and other clergy stand behind, two of them bearing on their shoulders the portable shrine containing the relics.

Initial I with bishop standing.

Fo. 44 (Plate 49). Initial I with bishop standing with crosier in his right hand and a portable shrine in his left.

In the lower margin a hare is meeting a fox wearing a red mantle with hood. Both are standing erect and using staves.

Fo. 44^b. Initial E with bishop placing a shrine on the altar, whilst a cleric stands behind him.

Fo. 45 (Plate 50). Initial D with bishop standing and an acolyte holding an open book before him.

In the lower margin an ape is engaged in bird-catching making use of a decoy.

Fo. 45^b. Initial I with the bishop kneeling before an altar, the closed sepulchre of which he is anointing with his thumb.

Initial D with the bishop standing and a thurifer with censer facing him.

Fo. 46 (Plate 51). THE BISHOP ENCLOSING THE SCHEDULE RELATING TO THE RELICS.—The bishop kneeling is placing in the sepulchre of the altar a document with a seal attached to it. Behind him stand the

clergy, the foremost holding a censer in his right hand and the bishop's crosier in his left. The front of the altar appears to be of green marble and has five shallow panels. The *mensa* of the altar is white.

Fo. 46b (Plate 52). Initial D with bishop standing with hand upraised in blessing before an altar.

In the lower margin a greyhound has just seized a stag, whilst a hunter, blowing a horn, is following the chase, mounted upon the back of a snail.

Fo. 47 (Plate 53). Initial D with standing figure of bishop closing the sepulchre of the altar by a slab of stone.

In the lower margin a seated man is scraping with a knife a shield, which is coloured with blue and white to represent *vair*. Before him stands a hare erect touching the shield with a stick.

Fo. 47b (Plate 54). THE BISHOP ANOINTING WITH CREAM THE CLOSED SEPULCHRE OF THE ALTAR.—The bishop kneeling as before anoints with his thumb the slab which has closed the sepulchre of the altar. Behind him stand a group of fourteen clergy, the foremost holding a book in his right hand and the bishop's crosier in his left.

Initial I with the bishop anointing an altar.

Fo. 48 (Plate 55). Initial C with three singing clerks in copes standing before a lectern upon which lies an open book.

Initial C with two deacons in dalmatics vesting an altar with a white cloth. The deacon on right wears a green dalmatic. A cross is the only ornament upon the altar.

In the lower margin two hares are dragging off to prison a man whose hair stands on end through fright. The man is stripped of all clothing except a pair of short drawers. His hands are tied together and attached to a green shield. One hare goes before holding a green club for a mace, and the other hare seems to be pushing the man forward. The prison is in the form of a small round tower, with embattlements and a low conical red roof.

Fo. 48b. Initial I with the bishop standing.

Initial O with the bishop swinging a censer before the altar.

Fo. 49b (Plate 56). Initial O with the bishop kneeling before an altar.

In the lower margin a hare wearing a red cloak is standing with upraised sword over a man kneeling in abject terror before him.

Fo. 50 (Plate 57). PROCESSION OF THE BISHOP FROM THE VESTRY BEFORE CELEBRATING THE DEDICATION MASS.—The bishop having divested himself of his cope in the vestry, now comes in procession with thurifer, light-bearers, and cross-bearer to celebrate the mass *Terribilis*. The bishop is vested in chasuble and wears the *super-humerales*. He carries his crosier in his left hand. The altar is vested with a white cloth hanging in loose folds.

Initial T with five singing clerks standing before a lectern with an open book upon it.

In the lower margin a man is shooting a bird, apparently a crossbill.

Fo. 50b. Initial D with bishop standing.

Fo. 51 (Plate 58). Initial I with sub-deacon in tunicle at a lectern reading the epistle.

In the lower margin a fox standing erect and wearing a red cloak is visiting a hermit in a cave.

Fo. 51b. Initial L. Three singing clerks before a lectern with open book upon it.

In the lower margin a man is shooting with a cross-bow at a bird on the wing, apparently a heron.

Fo. 52. Initial I with a deacon in dalmatic singing the gospel. He is standing before a lectern with an open book upon it.

Fo. 53. Initial D with a bishop in chasuble and mitre standing before an altar.

In lower margin a hare with whip and bridle is riding upon the back of a naked man on all fours. Perhaps a caricature of the story of Aristotle.

Fo. 53b. Initial D with bishop saying the secret. Veiled chalice on the altar.

Initial P with bishop saying the preface. Open book on the altar.

Fo. 56. Initial D. Two clerics in copes singing the *Communio* at a lectern with an open book upon it.

Fo. 56b (Plate 59). Initial Q with bishop at an altar saying the postcommon.

Initial D with two clerics in copes at a lectern.

In the upper margin is a man in red tunic with a sword in his left hand and a round target in his right attacking a stork with red legs and long bill.

Fo. 57. Initial O with bishop at altar with open book upon it.

Fo. 57*b*. Initial I with sub-deacon at lectern reading the epistle.

Fo. 59*b*. Initial I with deacon at a lectern singing the gospel.

Fo. 60*b*. Initial D with bishop before an altar.

Fo. 61. Initial Q with bishop blessing the people, represented by four figures.

Fo. 61*b*. Initial P with two clerics standing before a lectern.

Fo. 62. In upper margin a greyhound chasing a hare.

BENEDICTIO ABBATIS MONACHORUM.

Fo. 63 (Plate 60). THE PRESENTATION OF THE NEWLY-ELECTED ABBOT TO THE BISHOP.—The bishop vested in chasuble and wearing his mitre is seated near the altar with three clerics behind him. Facing him kneels the newly-elected abbot vested in grey cope and maniple on his wrist. Behind the abbot stand four Benedictine monks in black monastic dress, the foremost of them holding a document certifying that the election has been canonically made.

In the lower margin two youths are engaged in sword-play.

Fo. 63*b* (Plate 61). In the lower margin a hare with a spear is attacking a centaur-like monster, with a human head, two lion-like feet, and a forked tail.

Fo. 64. Initial I with the bishop seated and the abbot kneeling before him.

Fo. 66 (Plate 62). THE BISHOP SAYING THE PRECES AT THE END OF THE LITANY.—The bishop is kneeling before his faldstool, which is draped with a fringed cloth of red colour. Behind the bishop kneel his two chaplains, one holding his crosier, and further back the abbot and seven of his monks are kneeling. On the book before the bishop can be read the words: *Saluum fac seruum tuum Deus meus sperantem [in te]*.

Fo. 66*b*. Initial C with the bishop standing and the abbot kneeling.

In the lower margin a hare is leading off a man with his hands tied before him.

Fo. 69*b* (Plate 63). In the lower margin is a cat holding a mouse in its mouth.

Fo. 70*b* (Plate 64). THE BISHOP ORDAINING THE ABBOT.—The bishop, wearing the *super-humrale* over his chasuble, stands in the act of laying his hands on the head of the abbot who kneels before him.

Fo. 72. Initial D with the bishop standing and the abbot kneeling.

In the lower margin a boy in a blue tunic is leading by a string a hare walking erect.

Fo. 72*b* (Plate 65). THE BISHOP GIVING THE RULE TO THE ABBOT.—The bishop standing hands a large book containing the rule of the order to the abbot, who receives it standing.

Fo. 73 (Plate 66). THE BISHOP GIVING THE PASTORAL STAFF TO THE ABBOT.—The bishop standing delivers a crosier to the abbot, who also stands.

Initial T with bishop standing.

Fo. 73*b* (Plate 67). Initial D with the bishop standing and the abbot kneeling.

In the lower margin is body-less monster with two legs.

Fo. 74 (Plate 68). Initial D with bishop standing in the attitude of giving a blessing.

In the lower margin two hares have tied a naked man to a tree and are proceeding to skin him. One hare holds his head and threatens him with a green club, the other has already disengaged the skin of the man's right foot by means of a flaying knife.

Fo. 74*b* (Plate 69). Initial P with two singing clerks before a lectern.

In the lower margin a mermaid holds a mirror in her right hand and a fish in her left.

Fo. 75. Initial C with bishop standing.

Initial O with sub-deacon standing before a lectern reading the epistle.

Fo. 76b (Plate 70). In the lower margin an ape is delivering a lecture to an audience of his own species. The lecturer is seated on a chair before a lectern with open book upon it, and wears a red doctor's cap with tuft. The apes listening to the discourse are seated on the ground in attitudes of deep attention.

Fo. 77. Initial I with deacon standing before a lectern singing the gospel.

Fo. 77b (Plate 71). Initial I with clerk in cope standing before a lectern.

In the lower margin a man is carrying a dead hare on a spear across his shoulder.

Fo. 78b. Initial H with the bishop standing.

In the lower margin a hare, with a long beak like that of a bird, is shooting with bow and arrow at a goldfinch.

BENEDICTIO ABBATIS CANONICORUM.

Fo. 79 (Plate IV. in gold and colours). THE ABBOT KNEELING BEFORE THE BISHOP.—The bishop stands with his right hand extended in benediction, and with crosier in his left hand. The abbot in red cope kneels before him, and behind him stand five canons in white surplices with black choir copes.

Initial A with bishop standing.

In the lower margin a tailor with his shears is following a hare carrying two baby-hares in swaddling clothes, and is threatening them with the instrument of his craft.

Fo. 79b (Plate 72). In the lower margin is a hare playing upon an organ, whilst a second hare blows the bellows.

Fo. 80b. Initial A with the bishop delivering the rule of the order to the abbot.

Fo. 81 (Plate 73). Initial A with the bishop delivering the pastoral staff to the abbot.

In the lower margin a stork is consulting an ape-doctor, who is feeling the pulse of the stork with his left hand, while with the right he holds up for scrutiny the glass containing the water of his patient.

Fo. 81b (Plate 74). In the lower margin is the fable of the unicorn. The unicorn has taken refuge in the lap of a maiden seated on the ground, and a hunter has at the same time attacked the unicorn with his spear.¹

BENEDICTIO ABBATISSAE MONASTICAM REGULAM PROFITENTIS.

Fo. 82b (Plate 75). THE ABBESS PRESENTED TO THE BISHOP.—The bishop seated on a faldstool and attended by three chaplains receives the abbess, who kneels and is accompanied by three of her nuns, the foremost of them holding a pastoral staff, which is in silver in this and the following pictures, instead of gold as in the case of the abbot.

Fo. 83b (Plate 76). Initial I with the abbess kneeling before the bishop seated.

In the lower margin is a man (Samson) astride upon the back of a lion, pulling open its jaws.

Fo. 85b (Plate 77). Initial C with the abbess kneeling before the bishop, who is standing in the attitude of benediction.

In the lower margin a man is shooting with bow and arrow at a hare standing erect, defending itself with a large red shield, and wielding a green club as a weapon of offence.

The long-necked monsters in the left margin have nuns' heads both on this page and on fo. 86b.

Fo. 86b. In the lower margin an ape with a hawk's lure, and a flying insect.

Fo. 87 (Plate 78). Initial P with the abbess kneeling before the bishop.

In the lower margin is the fable of the fox and the crow.

Fo. 89 (Plate 79). THE BISHOP DELIVERING TO THE ABBESS A BOOK CONTAINING THE RULE OF HER

¹ Cf. the Bestiary of Philippe de Thaun, in T. Wright's *Popular Treatises on Science*, London, 1841, p. 81.

ORDER.—The bishop standing delivers the book to the abbess, who also stands as in the corresponding picture of the abbot.

Fo. 89^b. Initial D with the abbess standing before the bishop.

Fo. 90. Initial F with the bishop standing and an acolyte holding a book before him.

Fo. 90^b (Plate 80). THE DELIVERY OF THE PASTORAL STAFF TO THE ABBESS.—The bishop delivers the staff to the abbess, who receives it standing. She holds in her right hand the book she has just received.

Initial C with abbess kneeling before bishop.

In the lower margin two figures in red and blue respectively are dancing, one of them is playing a kind of bagpipe. Both are in close-fitting suits with long hoods.

Fo. 91^b. Initial C with the bishop standing before an altar with a book upon it.

Fo. 92 (Plate 81). Initial D with the bishop standing.

In the lower margin a man in red tunic is leading a bear by a rope round its neck.

BENEDICTIO ABBATISSÆ CANONICAM REGULAM PROFITENTIS.

Fo. 92^b (Plate 82). THE PRESENTATION OF THE ABBESS.—The picture is nearly the same as the corresponding one for the abbess and nuns, except that the bishop is here standing, and that the black habit of the nuns is changed to a white tunic and mantle with a black veil for the canonesses. The canoness standing immediately behind the abbess-elect holds the silver crosier and the book with the Rule, which are both to be presented at a later stage.

Fo. 93^b. Initial O with bishop standing.

In the lower margin a hare is grappling with a tailor.

Fo. 96. Initial A with the bishop delivering a book to the abbess of canonesses.

In the lower margin a hare and two-legged monster with human head are regarding one another.

Fo. 96^b. Initial A with the bishop delivering the pastoral staff to an abbess of canonesses.

In the lower margin a youth with cross-bow is shooting at a bird.

Fo. 97. Initial F with the bishop blessing the kneeling abbess.

ORDO AD CELEBRANDUM SYNODUM.

Fo. 98 (Plate 83). PROCESSION OF THE BISHOP FROM THE VESTRY.—This picture had been left in outline by the original scribe and has been very badly coloured by a later hand. The procession consists of lightbearers, acolytes with censers, crossbearers, suffragan bishops or abbots in copes with crosiers but without mitres, and lastly the bishop himself, vested in cope, with mitre and crosier, and attended by his two chaplains.

Initial O with bishop standing.

In lower margin is represented a game in which a person who is blindfolded is struck and has to guess the name of his assailant before he can be released ("hot cockles").

* * From this page to the end of the book all the pictures have been left unfinished by the original illuminator. Those in this office had been left in outline only, and have been badly daubed with colour by a clumsy hand.

Fo. 99. Initial A with the bishop kneeling before an open book.

Fo. 100. Initial I with a deacon standing before a lectern.

In the lower margin a hare is riding on horseback with a tailor transfixing on his spear.

Fo. 101^b. Initial D with singing clerk before a lectern.

Initial I with bishop standing.

In the lower margin a man is shooting at a bird on the wing.

ORDO IN CONSECRATIONE EPISCOPI.

Fo. 103 (Plate 84). THE METROPOLITAN RECEIVING THE BISHOP-ELECT.—The metropolitan seated on a faldstool, vested in chasuble, wearing his mitre, and holding his crosier in his left hand, is making inquiries about the fitness of the bishop-elect. The latter kneels and is vested in cope. Behind him stand three bishops.

This picture has been left unfinished by the original scribe and the features have been filled in by an inartistic hand.

Initial I with bishop standing.

In the lower margin three men are engaged in a game resembling bowls.

Fo. 103^b. In the lower margin a greyhound is chasing a hare.

Fo. 104. Initial D with the bishop kneeling.

In the lower margin a hare is leading a man to prison.

Fo. 104^b (Plate 85). Initial O with two bishops installing in his seat the bishop-elect.

In the lower margin is seen a judicial combat between a man and a hare. Both combatants are armed with clubs and also with shields which are pointed below and might be used for assault as well as for defence. The man is clad as was usual in contests of this kind, in a close-fitting suit, leaving bare the hands, feet, and face.¹

Fo. 106 (Plate 86). THE METROPOLITAN ADDRESSING THE BISHOP-ELECT.—Closely resembles the picture on fo. 103, except that a kneeling acolyte is holding an open book before the metropolitan.

In the lower margin a hare is successfully attacking his mortal foe the tailor with a spear.

Fo. 108^b. Initial C with the metropolitan questioning the bishop-elect as to his faith.

In the lower margin a dog is leading a blind beggar by a string.

Fo. 111^b (Plate 87). THE BISHOP-ELECT MAKING HIS PROFESSION OF CANONICAL OBEDIENCE.—The bishop-elect standing before the altar reads his declaration from a book, whilst the archbishop stands behind the altar.

Fo. 112. Initial E with two singing clerks standing before a lectern.

In the lower margin a hare riding upon the shoulders of a man is playing a kind of bagpipe.

Fo. 112^b. Initial Q with bishop standing before an altar.

Fo. 113. Initial K with sub-deacon in tunic standing before a lectern reading the epistle.

In the lower margin a man in blue cloak with a peaked hood or cap is dragging along a hare by its ears. The man appears to have a hairy tail.

Fo. 113^b. Initial I with clerk in cope standing before a lectern.

In the lower margin a man with bow and arrow is shooting at a bird.

Fo. 114^b. Initial O with bishop standing.

Fo. 115 (Plate 88). THE VESTING OF THE BISHOP-ELECT.—The bishop-elect, who had come into the church in sacerdotal vestments, but with a cope (*capa pluvialis*) instead of the chasuble, has now returned to the vestry in order to put on the episcopal vestments. He is seen seated on a faldstool wearing an alb with rather wide sleeves, and three clerks kneeling are putting on the bishop's buskins. Three bishops standing opposite on the right, vested in mitres and copes, are reciting the appropriate prayer, whilst an acolyte holds an open book before them. The bishop-elect has his head covered. This covering is white, and may possibly be the amice (*amictus*) drawn over the head, in preparation for putting on the dalmatic and chasuble. But its horned shape suggests that it is the almuze (*almutium*) drawn over the head, of which an example may be seen in the Coronation Book of Charles V. of France (Cotton MS. Tiberius B. viii., fo. 43.)² There are no indications of fur or of tags, but as the picture is unfinished we cannot be sure that the artist intended to leave this head-covering plain and white. For examples of the almuze worn at mass, reference may be made to Dr. Wickham Legg's paper, "On the Black Scarf of Modern Church Dignitaries and the Grey Almuze of Mediæval Canons" (*Transactions of the St. Paul's Ecclesiological Society*, vol. iii. p. 40).

Initial I with bishop facing.

In the lower margin a hare is dancing and balancing itself on the tip of its ears to the tune of a small hand-organ played by a youth in short red tunic.

Fo. 115^b. Initial D with clerk putting on a dalmatic.

¹ For an interesting account of combats of this kind reference may be made to a paper by Mr. R. L. Pearsall, in "Some Observations on Judicial Duels, as practised in Germany" (*Archæologia*, vol. xxix. 348). The combat in The Pontifical may be compared with the plates which illustrate this paper, especially with Plate 35, fig. 1.

² See Plate 2 in the edition of this MS. issued by the Henry Bradshaw Society in 1899.

In the lower margin an ape with a red cloak over his shoulders has a falcon perched on his right hand which is protected by a hawking-glove.

Fo. 116. In the lower margin a boy is walking on stilts.

Fo. 117 (Plate 89).—THE ORDAINING OF THE NEW BISHOP.—Two clerks in surplices or albs are laying the open book of the gospels upon the shoulders of the new bishop, whilst the metropolitan is laying his right hand upon his head. The three assisting bishops are standing behind the new bishop and are vested in cope and mitre and carry their crosiers. The metropolitan is vested as usual in mitre and chasuble and also wears the *super-humemale*.

Fo. 117*b* (Plate 90). Initial O with bishop standing in full eucharistic dress and a deacon in dalmatic kneeling beside him.

In the lower margin a hare armed with club and a small round shield is facing a bird-like creature with the body and legs of a crane, but with a curved bill and the long ears of a hare.

Fo. 119. Initial P with bishop and deacon as on fo. 117*b*.

In the lower margin is an ape crawling on all fours attached by a rope to a wheel.

Fo. 119*b*. Initial P with bishop standing and acolyte holding an open book before him.

Fo. 120. In the lower margin a hare is dragging along the ground his vanquished foe the tailor, whose hands and feet are bound.

Fo. 123 (Plate 91). THE ANOINTING OF THE BISHOP'S HEAD.—The consecrator is anointing with cream the head of the new bishop who kneels before him, and already has upon his head the linen band or *chrismale* which was put on after the unction to save the vehicle of spiritual gifts from profane touch. Behind the consecrator stands a cleric holding a chrismatory with the three oils.

Initial U with bishop facing.

Initial H with bishop standing and deacon kneeling.

In the lower margin a hare with club and shield is preparing to attack a snail.

*** On this page the features of the faces which had been drawn in outline have been covered with thick body colour in preparation for the finishing touches.

Fo. 127 (Plate 92). THE ANOINTING OF THE BISHOP'S HANDS.—Here the new bishop stands to receive the unction on his hands.

In the lower margin a knight on horseback, armed with sword and shield, with vizor drawn over his face, is in pursuit of a Saracen (?) on horseback who is armed with a very long lance and a shield pointed below.

*** From this page to the end the pictures have not been advanced beyond the stage of outline.

Fo. 127*b* (Plate 93). Initial D with bishop anointing the thumb of a cleric standing before him, vested in dalmatic, but probably intended for the newly-consecrated bishop.

In the lower margin a lion with long tail and a hare.

Fo. 128. Initial C with consecrator blessing a ring held in the hands of a deacon in dalmatic.

Fo. 129 (Plate 94). THE DELIVERY OF THE RING.—The consecrator is delivering the ring to the newly-consecrated bishop, who stands before him with his head swathed in the *chrismale*.

In the lower margin a hare and a dog appear to be conversing. The hare has a mantle over its shoulders, and the dog has his head wrapped up in a cloth, perhaps in caricature of the bishop's head in the picture above.

Fo. 129*b*. Initial D with the consecrator blessing a crosier held before him by a standing cleric.

In the lower margin a hare with holy water-pot and sprinkler is sprinkling a dog or wolf.

Fo. 130 (Plate 95). THE DELIVERY OF THE CROSIER.—The consecrator is delivering the crosier to the newly-consecrated bishop, whilst his own crosier is held by his chaplain.

Fo. 130*b*. Initial A with bishop delivering crosier to a cleric in dalmatic, intended for the newly-consecrated bishop.

In the lower margin a stag is rushing forward to attack a snake issuing from a hole in a small hillock. This is in allusion to the fabulous story of the stag, related in the Bestiary of Phillippe de Thaun. The stag seeks a hole in which a serpent is lying. "When he has found a serpent he takes water in his mouth, and throws it in, and then

blows; he blows there and breathes so long, that he draws it out with great labour; the stag is angry, and kills it with his feet." T. Wright, *Popular Treatises on Science*, London, 1841, p. 86.

Cf. "Cervinus gelidum sorbet sic halitus anguem." Martial, *Epig.* xi. 29.

Fo. 131 (Plate 96). THE DELIVERY OF THE BOOK OF THE GOSPELS.—The consecrator is giving the gospel book to the newly-consecrated bishop, who also holds the crosier just delivered to him. The other figures are grouped as in the last three pictures.

Initial A with bishop standing.

In the lower margin a hunter with horn placed to his mouth is following the chase with two greyhounds.

Fo. 131^b. Initial I with deacon at lectern reading the gospel.

In the lower margin is the fabulous story of the unicorn (see description of fo. 81^b).

Fo. 132^b (Plate 97). THE OFFERING OF THE NEWLY-CONSECATED BISHOP.—The bishop kneeling kisses the hand of the consecrator, and two clerks behind him offer two large loaves, two bottles of wine, and two large candles.

Initial I with two singing clerks at a lectern singing the offertory.

Fo. 133^b (Plate 98). Initial H with bishop standing before an altar.

In the lower margin a boy is shooting at a bird.

Fo. 134. Initial D with bishop before an altar in the attitude of giving the benediction.

In the lower margin a boy has seized a hare by the ears and appears about to strike it with a sword.

Fo. 135. In the lower margin a hare with hunting horn applied to its mouth is in pursuit of a greyhound.

Fo. 136. Initial D with bishop blessing a mitre which is held before him by a cleric standing.

In the lower margin a hare and a creature with human head and the hindquarters of a lion are regarding one another.

Fo. 136^b (Plate 99). THE DELIVERY OF THE MITRE.—The consecrator is placing a mitre on the head of the newly-consecrated bishop, who receives it standing. The *chrismale* can be seen beneath the mitre.

In the lower margin an ape with hawking-glove on his right hand, and a lure in his left, is endeavouring to recall a falcon perched on a spray of foliage.

Fo. 137. Initial P with bishop standing before an altar.

Fo. 138. Initial D with bishop standing before an altar.

Fo. 138^b (Plate 100). Initial H with bishop before an altar.

In the lower margin is a man drawing up from a well a bucket in which is seen the head of a wolf, whilst a fox on the right is hurrying away. This seems to be an incident in the story of Reynard the Fox; Reynard has gone down in one bucket, but he persuades Isengrim the Wolf to jump into the other, and so he mounts up again and escapes. See Ward's *Catalogue of Romances in the British Museum*, vol. ii., 1893, p. 388.

Fo. 139. Initial O with bishop giving the blessing to the people represented by three or four figures.

In the upper margin a stork and a hare armed with a battleaxe are approaching one another.

[PONTIFICALE METENSE.]

*[Ordo in dedicatione ecclesie. Pridie [fo. 1
antequam ecclesia consecratur, deferantur reliquie in loco honesto extra ecclesiam sub tentorio, fiantque ibi uigilie per totam noctem. In preparando se ad diuinum officium in benedictione ecclesie, dicat episcopus in ipsa domo in qua preparat se hanc orationem sine. Dominus uobiscum. Et sine. Oremus.*

Oratio.

Uirtutum celestium deus de cuius / gratie [fo. 1b
rore descendit, ut ad ministeria tua purgatis sensibus accedamus. presta quesumus, ut in eorum traditione sollempniter celebranda. tibi placitum deferamus obsequium. Per.

Item alia.

Deus qui ineffabilis obseruantia sacramenti. famulorum tuorum preparas uoluntates. donis tuis corda nostra purifica. ut quod sancta est deuotione tractandum. sinceris mentibus exequamur. Per.

*Ordo ad benedicendum ecclesiam. Primum ueniat episcopus indutus¹ sacris uestimentis, hoc est alba. stola. sine manipulo. cappa serica. cum cambuca. sine sandaliis. et / cyrothecis. [fo. 2 mitra pluuiiali. Similiter et clerus ueniat ad tentorium in quo preterita nocte reliquie fuerunt. fiatque ibi letania sedente episcopo super sellam pontificalem. et dicat scola letaniam. finito autem. Ut pontificem nostrum in sancta religione conseruare digneris? Hic surget episcopus et signet ecclesiam dicens ter. Ut ecclesiam istam bene✠dicere² et conse-
✠crare³ digneris? / Et de cetero stet. [fo. 2b Facta letania. dicat episcopus hanc orationem sine dominus uobiscum.*

¹ Originally written inductus.

² The crosses in these words have been interlined.

Oremus.

Aufer a nobis domine quesumus iniquitates nostras. ut ad sancta sanctorum mereamur puris mentibus introire. Per.

Deinde accedens ad tentorium tangat reliquias osculans. et reponat in eodem loco dicens hanc orationem. sine dominus uobiscum. et sinu oremus.

Fac nos domine sanctorum tuorum specialiter dicata membra contingere. quorum cupinus patrocinia incessa[n]ter habere. Per.

Sequitur exorcismus salis extra ecclesiam. et dicat episcopus.

Exorcizo te creatura salis per ✠ deum / uiuum. per ✠ deum uerum. per ✠ [fo. 3 deum sanctum: per deum qui te per helyseum prophetam in aquam mitti iussit. ut sanaretur sterilitas aque. ut efficiaris sal exorcizatum in salutem credentium. ut sis omnibus te sumentibus sanitas anime et corporis. et eflugiat atque discedat ab eo loco quo aspersus fueris. omnis fantasia et nequitia uel uersutia diabolice fraudis. omnisque spiritus immundus. adiuratus per eum qui uenturus est iudicare uiuos et mortuos et seculum per ignem.

Benedictio salis.

Inmensam clementiam tuam omnipotens eterne deus humiliter inploramus. ut hanc creaturam salis / quam in usum humani generis [fo. 3b tribuisti. bene✠dicere. et sancti✠ficare tua pietate digneris. ut sit omnibus sumentibus salus mentis et corporis. et quicquid ex eo tactum uel respersum fuerit. careat omni immunditia: omnique inpugnatione spiritualis nequitie. per dominum nostrum.

Exorcismus aque.

EXorcizo te creatura aque in ✠ nomine dei patris omnipotentis et in ✠ nomine ihesu christi filii eius domini nostri. et in ✠ uirtute spiritus sancti. ut fias aqua exorcizata ad effugandam omnem potestatem inimici. et ipsum inimicum eradicare et explantare ualeas cum angelis / suis apostaticis. per uirtutem [fo. 4] eiusdem domini nostri ihesu christi. Qui venturus est iudicare.

Benedictio aque.

DEus qui ad salutem humani generis maxima queque sacramenta in aquarum substantia condidisti. adesto inuocationibus nostris. et elemento huic multimodis purificationibus preparato. uirtutem tue bene✠dictionis infunde. ut creatura misterii tui tibi seruiens ad abiciendos demones morbosque pellendos diuine gratie sumat effectum. ut quicquid in domibus uel in locis fidelium hec unda resperserit. careat inmundicia. liberetur a noxa: non illic resideat spiritus pestilens. / non aura corrumpens. [fo. 4b] discedant omnes insidie latentis inimici. et si quid est quod aut incolumitati habitantium inuidet aut quieti. aspersione huius ✠ aque effugiat: ut salubritas per inuocationem tui nominis expectita. ab omnibus sit inpugnationibus defensa. Per dominum.

Hic fiat commixtio.

Flat commixtio salis et aque. in nomine patris. et filii. et spiritus sancti. Amen.

Benedictio super utrumque.

DEus inuicte uirtutis auctor. et insuperabilis imperii rex. ac semper magnificus triumphator. qui aduerse dominationis vires reprimis. qui / inimici rugientis seuiam superas. [fo. 5] qui hostiles nequicias potenter expugnas. te domine tremantes et supplices deprecamur ac petimus. ut hanc creaturam salis et aque dignanter accipias: benignus illustres: pietatis tue more sancti✠fices: ut ubicumque fuerit aspersa. per inuocationem sancti tui nominis omnis infestatio inmundi spiritus abiciatur. terrorque uenenosi serpentis procul pellatur. et presentia sancti spiritus nobis misericordiam tuam poscentibus ubique adesse dignetur. Per. [in unitate] eiusdem.

Post factam commixtionem salis et aque non canitur statim. Asperges me. sed statim / eleuent presbiteri ipsas reliquias in [fo. 5b] feretro cum honore et laudibus. cum crucibus et thuribulis et luminaribus et accedant ad ecclesiam psallentes.

Surgite sancti de mansionibus uestris loca sanctificate plebem benedicite et nos homines peccatores in pace custodite.*

Antiphona.

Cum iocunditate exhibitis et cum [fo. 6] gaudio deducemini nam et montes et colles exilient expectantes nos¹ cum gaudio.*

Sequitur oratio sine dominus [uobiscum] et sine oremus.

DEus qui ineffabilis obseruantia sacramenti. famulorum tuorum preparas uoluntates. donis tuis corda nostra purifica. ut quod sancta est deuotione tractandum. sinceris mentibus exequamur. Per christum dominum nostrum.

/ Et hec donec perueniant ad ostium [fo. 6b] ecclesie. Primitus uero antequam introeat pontifex ecclesiam. Diaconus recludatur in ipsa ecclesia. et illuminentur duodecim candelae. per circuitum ipsius ecclesie. Stante episcopo cum cetero clero. et pre foribus ecclesie. et inponente hanc antiphonam.

Tollite portas principes uestras et eleuamini porte eternas. [Ps.] Domini est terra.*

Et circueant ecclesiam cum crucibus et reliquiis sanctorum eandem antiphonam per singulos versus repetentes. usque dum pontifex primum aquam benedictam aspergat forinsecus per parietes iusta² fundamenta [fo. 7] ecclesie. Tunc ueniens episcopus ante hostium. post primum circuitum dicat. Oremus. Et dyacorus. Flectamus genua. Postea. Leuate.

Sequitur oratio.

Omnipotens sempiterne deus. qui in omni loco dominationis tue totus assistis. totus operaris. adesto supplicationibus nostris: et huius domus cuius es fundator. esto protector. Nulla / hic nequicia contrarie potestatis [fo. 7b] obsistat. sed uirtute spiritus sancti operante.

* .^o Musical notation above these words.

¹ leg. uos.

² leg. iuxta.

fiat hic semper purum seruitium: et deuota libertas. Per. [in unitate] eiusdem.

Finita oratione. accedat episcopus ad ho[s]tium. percutiens cum cambuca sua. super liminare semel. et dicat istum uersum legendo. Tollite portas principes uestras et eleuamini porte eternales et introibit rex / glorie. Cui [fo. 8. dyaconus. Deintus respondens dicat interrogando. Quis est iste rex glorie? E contra pontifex respondendo addat hec. Dominus fortis dominus potens in prelio. Deinde recedens ab hostio circuit ecclesiam cum clero aquam spergendo per medium parietis forinsecus. et cantando hoc responsorium quod sequitur cum uersu.

* **I**n circuitu tuo domine lumen / est quod [fo. 8b] numquam deficiet ubi constituisti lucidissimas mansiones. Ibi requiescunt sanctorum anime. *N.* Magnus dominus et laudabilis ualde in ciuitate dei nostri in monte sancto eius. Ibi requiescunt].*

Tunc iterum ueniens ad hostium dicat. Oremus. Et dyaconus. Flectamus genua. Postea. Leuate. Sequitur / oratio. [fo. 9

Omnipotens sempiterne deus. qui per filium tuum angulare scilicet lapidem. duos e diuerso uenientes ex circumcisione et preputio parietes. duosque greges ouium. sub uno eodemque pastore unisti: da famulis tuis per hec nostre deuotionis officia indissolubile uinculum caritatis: ut nulla diuisione mentium. nullaque peruersitatis uarietate sequestrentur: quos sub unius regimine pastoris unus grex continet. uniusque te custode ouilis septa concludit. Per eum.

Post hec accedens ad hostium percutiat secundo super limina/re. et dicat. Tollite [fo. 9b] portas principes uestras. et eleuamini porte eternales: et introibit rex glorie. Et dyaconus respondeat. Quis est iste rex glorie? Cui pontifex. Dominus fortis dominus potens in prelio. Deinde iterum circueat ecclesiam aquam spergendo. circa tectum ecclesie forinsecus et cantando hoc responsorium.

* **F**undata est domus domini super uerticem montium et exaltata est super omnes colles et uenient / ad eam omnes gentes et [fo. 10

— Musical notation above these words.

dicent gloria tibi domine. *N.* Venientes autem uenient cum exultatione portantes manipulos suos. Et dicent.*

Quo finito reportent sacerdotes reliquias. cum crucibus ad tentorium sine episcopo. Et cum uenerit episcopus ad hostium dicat. Oremus. Et dyaconus. Flectamus genua. Postea. Leuate. Sequitur oratio.

Omnipotens et misericors deus. qui sacerdotibus tuis tantam pre ceteris [fo. 10b] gratiam contulisti. ut quicquid in tuo nomine digne. laudabiliter. prefecteque¹ ab eis agitur. a te fieri credatur: quesumus clementiam tuam. ut quod modo uisitaturi sumus uisites. et quicquid benedicturi sumus benedicas: sitque ad nostre humilitatis introitum. sanctorum tuorum meritis. fuga demonum: angeli pacis ingressus. Per.

Tunc accedens ad hostium percutiat super liminare ecclesie. et repetat primum uersiculum. Tollite portas principes uestras. et eleuamini porte eternales: et introibit rex glorie. / Et dyaconus. Quis est iste rex glorie? [fo. 11 Et episcopus. Dominus uirtutum ipse est rex glorie. Addiciens. Aperi². Tunc statim hostio aperto. intrans ecclesiam cum ministris duobus uel tribus uel pluribus. et cum mansionario et acolito dicat. tribus uicibus. Pax huic domui. Respondetur. Amen. Et clauditur ostium ecclesie. et episcopus ueniat ante altare. et ibi proster/nat se super sellam pontifi- [fo. 11b calem. et fiat ibi letania.

KYrieleyson.

Christeleyson.

Christe audi nos.

Per triumphum sancte crucis libera nos domine.

Sancta maria. ora [pro nobis].

Sancta dei genitrix. ora.

Sancta uirgo uirginum. ora.

Sancte michael. ora.

Sancte gabriel. ora.

Sancte raphael. ora.

Omnes sancti angeli et archangeli. orate pro [nobis].

¹ leg. perfectequae.

² A later hand has interlined the word *ter*.

Sancte iohannes baptista . ora.
 / Omnes sancti patriarche et prophete . [fo. 12
 orate pro [nobis].
 Sancte petre . ora.
 Sancte paule . ora.
 Sancte andrea . ora.
 Sancte iohannes euangelista . ora.
 Omnes sancti apostoli et euangeliste . orate
 pro [nobis].
 Omnes sancti discipuli domini . orate pro.
 Sancte stephane . ora.
 Sancte laurenti . ora.
 Sancte uincenti . ora.
 Sancte georgi . ora.
 Omnes sancti martires . orate.
 Sancte siluester . ora.
 Sancte clemens . ora.
 Sancte martine . ora.
 Sancte benedicta . ora.
 Omnes sancti confessores . [orate].
 Sancta agatha . ora.
 Sancta lucia . ora.
 Sancta agnes . ora.
 Sancta katherina . ora.
 Sancta maria magdalena . [ora].
 Omnes sancte uirgines . orate.
 Omnes sancti . orate pro [nobis].
 Propitius esto / parce nobis domine . [fo. 12b.
 Propitius esto libera nos domine.
 Ab omni malo . libera.
 Ab hoste malo . libera.
 A clade et fame . libera.
 A dampnatione perpetua . libera nos domine.
 Per misterium sancte incarnationis tue . libera.
 Per passionem et crucem tuam . libera.
 Per resurrectionem et ascensionem tuam .
 libera.
 Per aduentum spiritus sancti paraclyti . libera.
 In die iudicii . libera.
 Peccatores te rogamus . audi nos.
 Ut pacem et concordiam nobis dones . te
 rogamus.
 Ut ecclesiam tuam regere et defensare digneris .
 [te rogamus].
 Ut pontificem nostrum in sancta religione
 conseruare digneris [te rogamus].
*Hic surgat episcopus . et signet ecclesiam
 dicens ter .*
 Ut ecclesiam istam et altare hoc [fo. 13

bene¹ dicere¹ et conse¹crare¹ digneris ? Te
 rogamus.

Ut obsequium seruitutis nostre rationabile
 facias ? te rogamus.

Ut mentes nostras ad celestia desideria erigas :
 Te rogamus.

Ut omnibus fidelibus defunctis requiem eternam
 dones ? te rogamus.

Ut nos exaudire digneris . te precamur domine.
 Filii² dei . Te rogamus.

Agnus dei qui tollis peccata mundi . parce
 nobis domine.

Agnus dei qui tollis peccata mundi . exaudi
 nos domine.

Agnus dei qui tollis peccata mundi . miserere
 nobis.

Christe audi nos.

Kyrieleyson. Christeleyson.

*Finita letania cum / surrexerit episcopus [fo. 13b
 ab oratione ueniens ante altare non dicat .
 Dominus uobiscum . sed tantum . Oremus .
 Excelsa uoce . Et dyaconus . Flectamus genua .
 Postea . Leuate . Et episcopus dicat orationem
 istam .*

Magnificare domine deus in sanctis tuis . et
 hoc in templo tibi edificato appare ? ut
 qui cuncta in filiis adoptionis operaris . ipse
 semper in tua hereditate lauderis . Per.

*Deinde incipiat episcopus de dextro angulo
 ab oriente scribere spersis cineribus in pau-
 mento ecclesie . cum cambuca sua totum alpha-
 betum grecum³ . usque in sinistrum angulum
 occidentalem . et interim clerici cantent . hanc
 antiphonam .*

Antiphona.

O Quam metuendus est locus iste [fo. 14
 uere non est hic aliud nisi domus dei et
 porta celi . Ps. Benedictus dominus* Cum
 psalmo et cum . Gloria patri . Repetendo anti-
 phonam / si prolixitas ecclesie exigat . [fo. 14b
 Incipiensque iterum de sinistro angulo orientali .
 scribat alphabetum latinum . usque ad angulum
 occidentalem .

Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ο Π Ρ Σ Τ Υ Ξ Ζ

¹ The crosses in these words have been interlined.

² leg. filii.

³ The letters of the Greek alphabet are written below the
 large illumination on fo. 14 (see Plate II.)

* — Musical notation above these words.

Interim canant qui cum eo sunt antiphonam ut supra. O quam metuendus est. *Cum psalmo*. Benedictus. *Deinde ueniens ante altare dicat*. Deus in adiutorium meum intende. *Et chorus respondeat*. Domine ad adiuuandum me festina. *Cum*. Gloria patri. *totum absque*. alleluia. *Deinde benedicat salem¹ et aquam in medio ecclesie dicens*. Adiutorium / nostrum. [fo. 15] Sit nomen et cetera.

Tunc exorcizet sal.

EXorcizo te creatura salis in nomine domini nostri ihesu christi qui apostolis suis ait. uos estis sal terre. et per apostolum dicit. cor uestrum sale sit conditum. ut sanctificeris ad consecrationem huius ecclesie. ad expellendas omnes demonum temptationes. et omnibus qui ex te sumpserint. sis corporis et anime tutamentum. et sanitas. et protectio. et confirmatio salutis. Per eum qui uenturus est iudicare uiuos et mortuos et seculum per ignem].

Sequitur oratio sine. Dominus uobiscum et sine oremus.

ROgamus et obsecramus te domine sancte pater omnipotens eterne deus. ut hanc creaturam salis quam / in usum generis [fo. 15b] humani tribuisti in signum sapientie tue commutare digneris. ut quicumque ex hoc gustauerint omni fetore fatuitatis carentes ad te redeant et in te roborentur atque donum gratie tue inuenire mereantur. Per christum.

Sequitur alia oratio.

Uirtutis tue inuictam fortitudinem deprecamur domine sancte pater omnipotens eterne deus. qui inter omnia necessaria que per ihesum christum dominum nostrum procreari iussisti. non minimam gratiam conferre dignatus es sal. ut ex illo possint uniuersa condiri. que hominibus ad escam per eundem / filium [fo. 16] tuum dominum nostrum procreasti. Ideoque te supplices exoramus. ut hoc sal digneris aspicere. quatinus ex maiestatis tue uirtute. contra omnes spiritus immundos uigorem possit accipere. expellat ab omni loco ubi fuerit inuocatione tui nominis aspersum. quicquid potest esse pestiferum. et exhibeat plenum salutis effectum. Deterreat omnia prestigia inimici. et

¹ Sic.

omnia monstruosorum genera longius faciat effugari. Grauedines omnes fantasiasque conpescat. et per signum crucis filii tui domini nostri ihesu christi tutelam fidelissimam desiderantibus prestet. Qui tecum uiuit.

Oratio.

Domine deus pater omnipotens [fo. 16b] benedic hanc creaturam salis ad effugandum inimicum et ei salubrem medicinam immitte. ut ad anime et corporis sumencium proficiat salutem. Per christum.

Sequitur exorcismus aque.

EXorcizo te creatura aque in ✠ nomine dei patris et in ✠ nomine ihesu christi filii eius et spiritus ✠ sancti. omnis uirtus aduersarii. et omnis incursio dyaboli. omne fantasma. omnisque inimici potestas eradicare et effugare ab hac creatura aque. Per eum qui uenturus est.

Item alius exorcismus.

EXorcizo te creatura aque in ✠ no / mi- [fo. 17] ne dei patris omnipotentis et ✠ filii et spiritus ✠ sancti. ut repellas dyabolum a termino iustorum. ne sit in umbraculis huius ecclesie. et tu domine effunde spiritum tuum sanctum in hanc ecclesiam tuam ut perficiat sanitatem corporum anninarumque¹ adorantium te ut magnificetur nomen tuum in gentibus et increduli corde conuertantur ad te et non habeant alium deum preter te solum dominum. Qui uenturus es.

Sequitur alius exorcismus.

EXorcizo te creatura aque. per deum ✠ uiuum per deum ✠ uerum per deum ✠ sanctum et per dominum / nostrum ihesum [fo. 17b] christum. ut efficiaris aqua ✠ sancta aqua bene ✠ dicta. ut ubicumque effusa fueris uel aspersa. siue in agro. siue in domo effuges omnem fantasiam omnemque inimici potestatem. ut spiritus sanctus habitet in domo hac prestante eodem domino nostro qui uenturus est.

Sequitur oratio sine dominus uobiscum et sine oremus.

Domine deus pater omnipotens statutor et conditor omnium elementorum. qui per

¹ leg. animarumque.

ihesum christum filium tuum dominum nostrum elementum hoc aque . in salutem humani generis esse uoluisti . te supplices deprecamur . ut exauditis orationibus / nostris . eam tue [fo. 18] pietatis respectu sanctifices / atque ita omnium spirituum immundorum ab ea recedat incursio / ut ubicumque fuerit in nomine tuo aspersa . gratia tue benedictionis adueniat . et mala omnia te propitiante procul recedant . Per eundem.

Benedictio aque.

Sancti✠ficare per uerbum dei unda celestis / sancti✠ficare aqua christi calcata uestigiis . que montibus pressa non clauderis . que scopulis illisa non frangeris / que terris diffusa non deficit . Tu sustine[s] aridam / portas montium pondera . nec dimergis.¹ Tu celorum uertice contineris / circumfusa per totum . lauas / omnia . nec [fo. 18b] lauaris . Tu fugientibus populis hebreorum . in molem durata constringeris / tu rursum salsis resoluta uorticibus . nili accolas perdis / et hostilem globum freto seniente persequeris . una eademque es salus fidelibus / et ultio criminosi . Te per moysen percussa rupes euomit / nec abdita cautibus latere potuisti / cum maiestatis imperio iussa prodires . Tu gestata nubibus imbre iocundo arua fecundas . Per te aridis estu corporibus dulcis ad gratiam . salutaris ad uitam potus infunditur . Tu intimis scaturiens uenis . aut spiritum inclusa uitalem . aut su/cum [fo. 19] fertilem prestas / ne siccatis examinata² uisceribus sollempnes neget terra prouentus . Per te initium . per te finis exultat . uel potius ex deo tuum est ut terminum nescias . Et tu domine omnipotens cuius uirtutum non nescii . dum aquarum merita promimus . operis insignia predicamus . benedictionis auctor . salutis origo . te supplices deprecamur et quesumus / ut ymbrem gratie tue super hanc domum . cum habundantia tue bene✠dictionis infundas . Bona omnia largiaris / prospera tribuas / aduersa repellas / malorum factorem demonem destruas / angelum lucis amicum bonorum / prouisorem defensoremque [fo. 19b] constituas . Domum istam in tuo nomine ceptam te adiutorem³ perfectam / bene✠dictio tua . in longum mansuram / confirmet . Tuum hec fundamenta presidium / culmina tegumentum / ostia introitum / penetralia mereantur acces-

¹ leg. demergeris. ² leg. examinata. ³ leg. adiutore.

sum . Sit per illustrationem uultus tui utilitas hominum / stabilitas parietum . Sit positus crux inuicta [munimen] liminibus . utrique postes gratie tue inscriptione signentur / ac per multitudinem propitiationis tue uisitoribus domus huius sit pax cum habundantia / sobrietas cum modestia / redundantia cum / miseri- [fo. 20] cordia . Inquietudo omnis et calamitas longe recedat . inopia / pestis / morbus / languor / incursusque malorum spirituum tua semper uisitatione discedat / et ita fusa in hoc loco nostre supplicationis oratio . extentos eius terminos et atria circumtecta percurrat . Sitque per cunctos angulos ac recessus data benedictio . et huius gurgitis purificatione perlabatur / ut semper hic leticia quietis . gratia hospitalitatis . habundantia frugis . reuerentia religionis . copia sit salutis / et ubi inuocatur sanctum tuum nomen . bonorum succedat copia / malorum temptamenta / pro- [fo. 20b] cul effugiant / et mereamur angelum pacis . castitatis et ueritatis / qui nos semper ab omnibus malis custodiat atque defendat . Per dominum.

Benedictio Cinerum.

Omnipotens sempiterne deus parce metuentibus . propiciare supplicibus . et presta per serenissimam pietatem tuam . et per inuocationem sanctissimi nominis tui . ut hi cineres prosint ad consecrationem huius ecclesie . prestante domino nostro ihesu christo . qui uenturus est.

Tunc misceatur sal et cinis . et faciat inde episcopus crucem super aquam et postea dicat.

Hec commixtio salis . cineris pariter / et [fo. 21] aque fiat in ✠ nomine patris et ✠ filii et ✠ spiritus sancti.

Oratio sine dominus et sine oremus.

Deus inuicte uirtutis auctor . et insuperabilis imperii rex ac semper magnificus triumphator . qui aduersae dominationis uires reprimis . qui inimici rugientis¹ seuciam superas . qui hostiles nequicias potenter expugnans . te domine trementes et supplices deprecamur ac petimus . ut hanc creaturam salis et aque dignanter accipias / benignus illustres : pietatis tue more sancti✠fices / ut ubicumque fuerit aspersa . per inuocationem sancti tui

¹ leg. rugientis.

nominis omnis / infestatio immundi spiritus [fo. 21b] abiciatur . terrorque uenenosi serpentis procul pellatur . et presentia sancti spiritus nobis misericordiam tuam poscentibus . ubique adesse dignetur . Per . [in unitate] eiusdem.

Oratio.

Omnipotens sempiterne deus qui nobis a te conditam creaturam aque uiuide distinxisti . ut liquorem simplicem ad lauachrum salsam soliditatem preberes ad condimentum . quatinus et sordida possent ablui . et fatua imbui . quo et noxa tolleretur originalis . et corrigeretur error ad uiam salutis / te officii nostri functione inmeriti deprecamur . ut hec salis et aque in tuo nomine fac / ta permixtio . clementie tue [fo. 22] sanctifi[✠]cetur obtutu . quodque misterialiter baptismo commodum culpe traduci inimicum . sapientie aptum . errori prestat aduersum . sancti spiritus tui sanctitate reddas sanctifi[✠]catum . nec ullo contagio reddatur immundum . quod tua fieri credimus maiestate beatum . sed ita prebeat plenum sanctificationis effectum . ut ubicumque inuocato nomine tuo fuerit manu emissum . uel quolibet modo assumptum . expulsus et explosis omnibus insidiis contrarie potestatis / et cuncta demonum machinamenta . ex eodem loco fugata deficient / et sanctorum angelorum custodia [fo. 22b] semper inibi mansura consistat . Per dominum . [in unitate] eiusdem.

Benedictio uini.

Domine ihesu christe qui es uitis uera . qui in chana galylee uinum ex aqua fecisti . multiplica super nos misericordiam tuam . et bene[✠]dic atque sanctifi[✠]ca hanc creaturam uini / ut super quem ex ea fustum fuerit . diuine benedictionis tue dulcedine repleatur / saluator mundi . Qui.

Deinde ponat uinum in ipsam aquam . in modum crucis . et dicat .

Fiat commistio uini cum sale . et aqua . et cinere . in [✠]nomine patris . et [✠]filii . et [✠]spiritus sancti.

[Sequitur prefatio . aque cum uino mixte .] [fo. 23] sine dominus . et sine oremus.

Deum omnipotentem fratres karissimi in cuius domo mansiones¹ multe sunt supplices

¹ leg. mansiones.

deprecamur¹ . ut ecclesiam istam . altare istud bene[✠]dicere et custodire dignetur per asperisionem huius aque cum uino mixte ut tenebras ab eo repellat . et lumen infundat . nullam senienti aduersario potestatem tribuat . sed propria sit mens dei ut nullam in ea inimicus habeat licentiam nocendi . Per christum.

Benedictio aque cum uino mixte.

Omnipotens sempiterne deus qui es creator et conseruator humani generis . et dator gratie spiritualis / atque largitor eterne [fo. 23b] salutis / emitte spiritum sanctum tuum super uinum hoc . aque mixtum / ut armatum uirtute celestis defensionis . ad consecrationem huius ecclesie proficiat . Per dominum . In unitate eiusdem.

Tunc ingressus episcopus ad altare primo cum pollice suo de ipsa aqua sancta faciat crucem in medio altaris dicens .

Sancti[✠]ficetur hoc altare . in no/mine [fo. 24] [✠]patris et [✠]filii et [✠]spiritus sancti . in honore et memoria sancte crucis . et beate marie . et sanctorum . ihu . uel sancti . N.

Et episcopus . Pax tecum . Et dyaconus . R. Et cum spiritu tuo . Deinde in dextera parte . et post in sinistra . per quatuor cornua altaris faciat cruces de ipsa aqua . et post ysopo aspergat ipsum altare . septem uicibus . in circuitu . canendo.

*** A**sperges me domine ysopo et mundabor lauabis me et super niuem dealbabor.* *Ps. Miserere mei deus . Cum . Gloria patri . Et repetitione antiphone si necesse fuerit.*

Deinde / circueat episcopus ipsam [fo. 24b] ecclesiam tribus uicibus . aqua[m] sanctam spargendo per parietes . circa fundamentum incipiens a dextra parte orie[n]tis usque redeat in orientem . Et in primo circuitu canatur antiphona supradicta . Asperges me domine . Cum psalmo . Miserere mei deus . Et cum Gloria patri . Et repetatur antiphona si necesse fuerit . In secundo circuitu spargatur aqua per medios parietes . et canetur ista antiphona que sequitur.

— Musical notation above these words.

¹ leg. deprecemur.

* **S**imulabo eum uiro sapienti qui edificauit domum suam supra petram . evovae.* *Ps.*
Exurgat deus. *Cum Gloria patri. Sine/repe-* [fo. 25
titione antiphone . et statim post psalmum
cantatur responsum quod sequitur.

R. * **T**U domine uniuersorum qui nullam habes indigentiam uoluisti templum tuum fieri in nobis conserua domum istam immaculatam in eternum domine. *Ps.*¹ Tu domine cui humilium semper et mansuetorum / placuit deprecatio. Conserua domum * [fo. 25b

Tercio circuitu spergat aqua[m] circa tectum et cantetur tota antiphona ista que sequitur.

* **Q**ui habitat in adiutorio altissimi in protectione dei celi cummorabitur. *Ps.*
Qui habitat.*

Et percantetur totus psalmus cum . Gloria patri . et cum repetitione antiphone . postea cantatur hec antiphona que sequitur.

* **H**ec est domus domini firmiter edificata bene fundata est supra firmam petram . / evovae.* [fo. 26.

Deinde episcopus spergat aquam per medium ecclesie in longum et in latum faciens crucem supra pauimentum . et canitur hec antiphonam² que sequitur cum uersu .

* **D**onus mea domus orationis uocabitur. *N.* Narrabo nomen tuum fratribus meis in medio ecclesie laudabo te. Gloria . evovae.*

Et cetera que dicuntur. Qua finita in medio ecclesie episcopus dicat . Oremus. Et dyaconus . Flectamus genua. Et . Leuate.

/ **D**eus qui loca nomini tuo dicanda [fo. 26b sanctificas . effunde super hanc orationis domum gratiam tuam / ut ab omnibus hic inuocantibus nomen tuum auxilium tue misericordie sentiat. Per.

Qua finita . stans episcopus in ipso loco dicat . Oremus. Et dyaconus Flectamus genua. Et . Leuate. Et sic sequitur oratio in consecratione basilice.

Deus sanctificationum omnipotens dominator . cuius pietas sine fine sentitur . deus qui celestia simul et terrena complecteris . seruans

— Musical notation above these words.

¹ leg. *ŷ*.

² leg. antiphona.

misericordiam tuam populo tuo ambulanti ante conspectum glorie tue / exaudi preces seruorum / tuorum / ut sint oculi tui aperti [fo. 27 super domum istam die ac nocte. Hanc quoque basilicam in honore uictoriosissime crucis et sancti . N. sacris misteriis institutam clementissimus dedi✠ca / miseratus illu✠stra / proprio splendore clari✠fica / omnemque hominem uenientem adorare in hoc loco placatus admitte . propitius dignare respicere / et propter nomen tuum magnum . et manum fortem . et brachium excelsum . in hoc habitaculo supplicantes . libens protege / dignanter exaudi / eterna defensione conserua / ut semper felices . semperque in tua religione letantes con/stanter in sancte [fo. 27b trinitatis confessione . fide catholica perseuerent. Per dominum.

Deinde dicat excelsa uoce.

Prefatio.

Per omnia secula seculorum. Amen.

Dominus uobiscum.

Sursum corda.

Gratias agamus domino deo nostro.

Uere dignum et iustum est equum et salutare.

Nos tibi semper et ubique gratias agere . domine sancte pater omnipotens eterne deus.

Adesto precibus nostris . adesto sacramentis : Adesto etiam piis famulorum tuorum laboribus / nobisque misericordiam tuam poscentibus. Descendat quoque in hanc ecclesiam tuam . quam sub inuocatione sancti tui nomi/nis in [fo. 28 honore sancte crucis . in qua coeternus tibi filius tuus dominus noster ihesus christus pro redemptione mundi pati dignatus est . et memoria sancti . N. uel sanctorum. *Hic retinentur¹ nomina sanctorum . iñ . indigni consecramus . spiritus sanctus tuus septiformis gratie ubertate redundans / ut quotienscumque in hac domo tua . sanctum nomen tuum fuerit inuocatum / eorum : qui te inuocauerint a te pio domino preces exaudiantur. O beata et sancta trinitas . que omnia purificas / omnia mundas / omnia exornas : O beata maiestas dei / que cuncta implet / cuncta contines / cunctaque dis/ponis. O [fo. 28b beata et sancta manus dei / que omnia sancti✠ficas / omnia bene✠dicis / omnia locupletas. O sancte sanctorum deus / tuam clementiam*

¹ leg. recitentur.

humillima deuotione deposcimus: ut hanc ecclesiam tuam per nostre humilitatis famulatum, in honore sancte et uictoriosissime crucis, et sancti. N. uel sanctorum, iiii. purificare. bene-[✠]dicere. conse-[✠]crareque perpetua sanctificationis tue ubertate digneris. Hic quoque sacerdotes tui sacrificia laudis offerant: hic fideles populi uota persoluant. Hic peccatores onera soluantur: fidelesque lapsi reparentur. In hac

ergo quesumus domine domo tua. [fo. 29 spiritus sancti gratia egroti sanentur. infirmi recuperentur: leprosi mundentur: ceci illuminentur: claudi curentur: demonia eiciantur. Cunctorum debiliū incommoda te domine annuente pellantur: omniumque uincula peccatorum absoluantur: ut omnes qui hoc templum beneficia iusta deprecaturi ingrediuntur: cuncta se impetrasse letentur: ut concessa misericordia quam precantur: perpetuo miserationis tue munere glorientur. Per eundem. Dicat submissa uoce.

In consecratione altaris. Cum consecratur altare sine basilica. pontifex inductus [fo. 29b. alba. stola. cappa serica. mitra cum cambuca in manu. debet se inclinare super sellam pontificalem in medio choro. Ipso inclinato fiant letanie a cantoribus. usque dum pontifex erigat se. et tenens cambucam cantet ter. Ut hoc altare bene-[✠]dicere et conse-[✠]crare digneris: Te rogamus. Residuum letanie cantent cantores. Qua finita | faciat episcopus [fo. 30 benedictionem aque que fit in consecratione ecclesie. Qua facta egrediens episcopus ad altare faciat crucem de aqua benedicta cum pollice suo. in medio altaris. ita dicendo.

Sanctificetur hoc altare in nomine patris et filii et spiritus sancti. Amen.

Pax tecum. Et cum spiritu tuo.

Eundo ad altare debet scola incipere. Introibo ad altare dei. Que cantatur [fo. 30b in consecratione altaris. et dicere ea que sequuntur in consecratione altaris.

Antiphona.

* **I**ntroibo ad altare dei ad deum qui letificat iuuentutem meam. Ps. Iudica.* *Cum. Gloria patri. Et cum repetitione antiphone.*

— Musical notation above these words.

C

Tunc episcopus facit maltam de calce et tegula cum ipsa aqua benedicta. ad recludendas reliquias sanctorum in locum altaris. Et reseruetur ad tempus. Et postea ipsam aquam que remanet fundet ad basim altaris.

Benedictio calcis et sabuli.

/ **S**umme deus qui ima et media summaque [fo. 31 custodis. qui omnem creaturam intrinsecus ambiendo concludis: sancti-[✠]fica atque bene-[✠]dic hanc creaturam calcis uel sabuli. Per christum.

Tunc extergatur altare lintheis. Postea episcopus deferat incensum super altare. et in thuribulo. et dicat scola graduale sine uersu.

* **D**irigatur oratio mea sicut incensum in conspectu tuo domine.*

Tunc de oleo sanctificato faciat episcopus crucem in medio altaris et per | quatuor [fo. 31b angulos altaris. ita dicendo.

Sancti-[✠]ficetur et conse-[✠]retur hoc altare per istam unctionem et nostram benedictionem. in nomine patris. et filii. et spiritus sancti. in honore et memoria sancte crucis. et sancti. N. uel sanctorum. iiii.

Post hec incipiens episcopus hanc antiphonam.

* **E**rex it iacob lapidem in titulum / fun- [fo. 32 dens oleum desuper. Ps. Quam dilecta.* *Totus cum. Gloria patri. Et repetitione antiphone. statim sequitur hec antiphona.*

* **M**ane surgens iacob erigebat lapidem in titulum fundens oleum desuper uotum uouit domino uere locus iste sanctus est et ego nesciebam. Ps. Fundamenta.* *Primus uersus tantum. sine gloria et repetitione antiphone. Et ungat secundo de oleo sancto ipsum altare dicens.*

/ **S**ancti-[✠]ficetur. et conse-[✠]cretur [fo. 32b hoc altare per istam unctionem et nostram benedictionem. in nomine patris. et filii. et spiritus sancti. in honore et memoria sancte crucis. et sancti. N. uel sanctorum. iiii.

Semper¹ incensum in circuitu ipsius altaris ab sacerdote ferente. et interim cantetur antiphona.

— Musical notation above these words.

¹ Suñ. MS

Edficauit moyses altare domino deo. ** [Ps. Deus noster refugium et uirtus. *Hoc facto sumat chrisma et faciat similiter crucem sicut supra dicendo . Sanctificetur hoc altare.*

Sequitur antiphona.

Unxit te dominus oleo letitie pre consortibus tuis. Ps. Eructauit cor meum uerbum bonum . dico ego opera mea regi.

Postea dicat hanc orationem.

Consecratur et sanctificetur hoc altare . quesumus domine . ad laudem et gloriam nominis tui . et in honorem et uenerationem omnium sanctorum . per istam unctionem et nostram benedictionem . Qui uiuis et regnas . *Et interea alius sacerdos in circuitu altaris semper ferat incensum.*

Deinde in circuitu ecclesie uadat pontifex . et faciat crucem per parietes cum pollice suo de ipso chrismate in duodecim locis . tres in oriente . tres in australi . tres in occidente . tres in septentrione . primo in dextra parte . et sic in circuitu . dicens per singulas cruces .

Sanctificetur hoc temp[us]**/plum . in✠ [fo. 33] nomine patris . et ✠ filii . et spiritus ✠ sancti . in honore et memoria sancte crucis . et sancti . N . uel sanctorum ist[orum].

Interim sacerdote ferente incensum per cruces . Et scola . interim dicat antiphonam que sequitur.

Sanctificauit dominus tabernaculum suum . hec est domus domini in qua inuocatur nomen eius de qua scriptum est erit nomen meum ibi dicit dominus . evovae.* Ps. Cantate i. Totus cum . Gloria patri. / *Et repetitione* [fo. 33b] *antiphone . Deinde ista antiphona que sequitur.*

Lapidēs preciosi omnes muri tui et turres iherusalem gemmis edificabuntur. Evovae.* Ps. Lauda iherusalem. Totus cum Gloria patri. *Et si longitudo ecclesie exigat . cantetur antiphona de sancta cruce ad uoluntatem cantoris . Tunc iterum redeat*

*** The MS. has lost a leaf here. The words in square brackets have been supplied from the Ordo Romanus printed by Hittorpius, *De Diuinis Catholicæ Ecclesiæ Officiis*, Parisiis, 1624, p. 126. In spelling and punctuation the methods of the MS. have been followed.

— Musical notation above these words.

episcopus ad altare et ponat ibidem incensum super illud . et ligna . et mittat ignem in loca unctionis . et clerus [cantet] antiphonam istam que sequitur.

Ecce odor filii mei sicut* ** [odor agri pleni . quem benedixit dominus.

Et prefationem.

DEi patris omnipotentis misericordiam deprecemur . dilectissimi fratres . ut hoc altare sacrificiis spiritualibus consecrandum . uocis nostre exoratus officio . presenti benedictione sanctificet . et in eo semper oblationes famulorum suorum . studio sancte deuotionis impositas . benedicere et sanctificare dignetur . ut spiritali placatus incenso . precanti familie sue promptus exauditor assistat. Per.

Inde dicat Oremus . Et diaconus . Flectamus genua . Postea Leuate.

Consecratio altaris.

DEus omnipotens . in cuius honore altare hoc sub inuocatione tui nominis indigni consecramus . clemens et propitius preces nostre humi]**/litatis exaudi : et presta ut in hac [fo. 34] mensa sint tibi libamina accepta . sint grata . sint pingua . et spiritus sancti rore perfusa : ut omni tempore in hoc loco supplicantis familie tue anxietates releues . egritudines cures . preces exaudias . uota suscipias . desiderata confirmes . postulata concedas . Per dominum.

Postea dicat alta uoce.

PER omnia secula seculorum. Amen. Dominus uobiscum. Et cum spiritu tuo. Sursum corda. Habemus ad dominum. Gratias agamus domino deo nostro. Dignum et iustum est.

Uere dignum et iustum est. equum / et [fo. 34b] salutare. Nos tibi semper et ubique gratias agere : domine sancte pater omnipotens eterne deus.

Prefatio.

ET ut propensiori cura . et attentioni famulatu . tibi seruitutis officia deferamus :

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— Musical notation above these words.

hoc presertim in tempore quo religiosarum mentium habitum ultra parietum ornatum delegisti . templum istud in quo sanctorum tuorum . *ist.* mentio habetur . bene✠dicere et sancti✠ficare digneris? per quorum sacram reuerentiam et honorem . sacratissimo nomini tuo hoc altare dedicamus. Horum igitur domine efflagitatus precibus . / dignare hoc altare celesti [fo. 35] sanctificatione perfundere? et bene✠dicere . Assistent angeli claritatis? et sancti spiritus illustratione prefulgeat . Sit illius apud te gratie cuius fuit illud quod abraham pater fidei in nostre figuram redemptionis filium immolaturus extruxit? quod ysaac in conspectu tue maiestatis instituit? quod iacob dominum magna uisus uisione crexit? ut hic orantes exaudias : hic oblata sanctifices : hic superposita bene✠dicas? hic quoque benedicta distribuas . Sit ergo ecclesie tui titulus sempiternus? sit mensa celestis . / spiri- [fo. 35b] tuali conuiuio preparata . Tu ergo domine proprio ore tuo hostias superimpositas bene✠dicito : et benedictas suscipito? atque nobis omnibus tribue . ut participatione earum uitam adquiramus sempiternam . Per dominum .

Sequitur statim oratio sine dominus uobiscum et sine oremus.

Maiestatem tuam domine humiliter imploramus . ut altare hoc sacre unctionis libamine ad suscipienda populi tui munera inunctum . potenter bene✠dicere et sancti✠ficare digneris . ut quod nunc a nobis indignis . sub tui nominis invocatio/ne in honore et nomine [fo. 36] sanctorum tuorum . *ist.* sacrosancti crismatis unctione est delibutum . et placeat tibi . atque altare maneat perpetuum . ut quicquid deinceps super ipsum oblatum sacramentum fuerit . dignum tibi fiat holocaustum . atque omnium hic offerentium sacrificia . a te pio domino benigne suscipiantur . et per ea peccatorum nostrorum uincula absoluantur . uenie impetrentur . gratie acquirantur? quatinus una cum sanctis et electis tuis uitam percipere mereamur eternam . Per dominum .

Deinde dicat hanc antiphonam.

* **C**onfirma hoc deus quod operatus / es [fo. 36b] in nobis a templo sancto tuo quod est in iherusalem.*

— Musical notation above these words.

Deinde inungat oleo sancto lapidem super altare in media parte interiori nichil dicendo donec inunctus fuerit. Tunc dicat hanc prefationem legendo sine dominus et sine oremus.

Lapidem hunc fratres dilectissimi in quo unguentum sacre unctionis effunditur ad suscipienda populi sui uota et sacrificia : oremus ut dominus con✠secret et bene✠dicat et quod est unctum a nobis sit unctum in nomine eius / ut [fo. 37] plebis oblata suscipiat? et altari per sacram unctionem perfecto . dum propiciationem sacrorum imponimus? ipsi propiciatores dei esse mereamur . Per christum .

Sequitur benedictio tabule.

Dominus uobiscum . Oremus .

Oratio.

Supplices tibi domine deus pater omnipotens preces effundimus ut metalli huius expolitam materiam supernis sacrificiis [s] imbuendam ipse tue dotare sanctificationis ubertate digneris . qui quondam scripsisti lapideis legem in tabulis . Per dominum .

Postea sequitur oratio sine dominus et sine oremus.

Exaudi nos deus noster . et precum [fo. 37b] nostrarum accipe uota . et hoc altare ad celebranda diuina misteria preparatum odore unguenti celestis asperge? et aromata diuine sanctificationis illi infunde . et sicut lapidem iacob patriarche erectum unguenti perfusione dicasti . et angelicis uisionibus per scalam gradus ecclesie figurasti . sic super hunc lapidem altari coaptandum celestis gratiam benedic✠tionis immitte . ut dum tibi super eum sacri corporis et sanguinis unigeniti tui misteria consecrantur : penitentibus / peccata dimittantur . meren- [fo. 38] tibus influat gratia sempiterna . Per dominum nostrum .

Postea extollens uocem publice proclamet.

Per omnia secula seculorum . Amen .

Dominus uobiscum . Et cum spiritu tuo .

Sursum corda . Habemus ad dominum .

Gratias agamus domino deo nostro . Dignum et iustum est .

Uere dignum et iustum est equum et salutare . Nos tibi semper et ubique gratias agere . domine sancte pater omnipotens eterne deus .

Prefatio.

Qui post offerendicula lapsus primi hominis instituisti tibi offerri propiciatorii delinamenta libaminis . ut culpa que [fo. 38b] precesserat per superbiam . futuris temporibus expiaretur per munera quibus honorarentur altaria . honorificarentur et templa . Quod tibi primus noe preparauit officio . rursus abraham immolaturus filium . dehinc iacob erexit et unxit in titulum . Te mundi redemptor exoramus . ut lapidem istum in honore et nomine sanctorum tuorum . **ih̄** . conse⁺crare . et sanctificare digneris benedictionis tue illapsu . et hic inhereas placido maiestatis obtutu¹ et quicquid sacro ritu super hoc immolabitur . / sicut [fo. 39] melchisedech oblatum tibi placeat holocaustum : et reportet per hoc premium quisquis intulerit uotum . Sanctifi⁺care etiam . bene⁺dicere et conse⁺crare digneris hoc altare . ut manibus nostris opem tue benedictionis infundas² et qui te angularem lapidem . et saxum sine manibus existum nominari uoluisti . tu lapidem istum nostris manibus diuinis cultibus apparatus . bene⁺dic atque sancti⁺fica³ et sacri huius misterii et ministerii sicut institutor . ita etiam sanctificator appare . Qui cum deo patre .

Deinde sequitur oratio sine [fo. 39b] *dominus . et sine oremus . legendo.*

Deus omnipotens uniuersarum rerum rationalis artifex . qui inter ceteras creaturarum formas . lapideum metallum ad obsequium tui sacrificii condidisti . ut legis oblationi pararetur altare . annue dignanter ut quicquid hic oblatum sacratumue fuerit nomini tuo assurgat religioni proficiat spei innitatur fidei sit honori . Per christum .

Sequitur alia oratio sine dominus et sine oremus in medio ecclesie dicenda.

Habitator sanctarum mentium deus cui anima fi/delis hospiciu[m] . cui mens [fo. 40] pia templum est . tibi preces effundimus tibi supplicamus ut hanc domum tuam quam per inuocationem nominis tui pio sanctifi⁺camus officio misericordia tua ut¹ protectione custodias : dona habitatoribus illius id est sacerdotibus clero atque omni plebi bone uoluntatis studium et pii

¹ leg. et.

operis effectum² sint in ea semper uiri grauitate insignes . femine caste . prudentes pueri . probe uirgines . pro sexu suo atque etate laudabiles : ut³ ut dum sanctificatam per inuocationem tuam domum habitant . ipsi te / habitatorem [fo. 40b] mereantur habere . Per christum .

Sequitur ibidem oratio sine dominus et sine oremus.

Deus qui super mysticam petram apostolice potestatis edificate principaliter ecclesie tue . portas inferni nunquam preualituras esse promisisti cunctos ab eadem remoue placatus errores⁴ ut quos aduersus eam presumptio falsitatis extollit spiritus ueritatis euincat . dirige eam quesumus dispensatione celesti⁵ ut que ante mundi principium in tua semper est presentia preparata usque ad plenitudinem gloriamque promissam . te moderante perman⁶eat et [fo. 41] in tuorum cordibus fidelium . perpetuam tibi construe mansionem⁷ ut plebs hec [que] delecto in terram uultu benedictionis tue postulat donum eternum a te percipiat premium . Per christum .

Deinde episcopus stans ad hostium ecclesie intus et dicat hanc orationem sine dominus et sine oremus.

PResta quesumus domine ut hec basilica cuius hodie iniciamus eucenia⁸ que tua dedicatione subsistit sollempnis tua semper fiat habitatione preclara . Per christum .

Deinde episcopus signans ostium ecclesie cum crismate dicens.

Sanctificetur et consecretur hoc / tem- [fo. 41b] plum . in nomine ⁺patris et ⁺filii et spiritus ⁺sancti . in honore et memoria sancte crucis . et sancti . N . uel sanctorum . **ih̄** .

Deinde uadunt ad eum locum in quo reliquie preterita nocte fuerunt . et tunc portantes fere-trum cum magno honore . cum reliquiis simul et crucibus et luminaribus circueant ecclesiam sequente clero has antiphonas [cantante] que sequuntur . et responsa de sanctis qui sunt ibi.

* **A**mbulate sancti dei ad locum . [fo. 42] **A**destinatum qui uobis preparatus est ab origine mundi.*

¹ Erased by a red line.

² leg. encenia.

* * Musical notation above these words.

Antiphona.

* **P**latee iherusalem gaudebunt et omnes uici eius canticum leticie dicent.*

Antiphona.

* **C**ustodit dominus animas sanctorum suorum de manu peccatoris liberabit eos lux orta est ius/tis et rectis corde leticia.* [fo. 42b]

Antiphona.

* **I**n sanctis es gloriosus deus noster qui similis tibi sanctimonium tuum domine quod firmauerunt manus tue domine qui regnas in eternum et in seculum adhuc . evovae.*

Antiphona.

* **A**mbulate sancti dei ingredimini ciuitatem domini edificata / est enim uobis [fo. 43] ecclesia noua ubi populus adorare debeat maiestatem domini.*

Antiphona.

* **S**anctificaui iherusalem dicit dominus et dabo sanctis meis regnum et tabernaculum electum que preparaui in odorem unguenti alleluya alleluya.*

Huius itaque gestis per ordinem antequam episcopus intret ecclesiam dicit hanc orationem.

/ **D**omum tuam quesumus domine [fo. 43b] clementer ingredi . et in tuorum cordibus fidelium perpetuam tibi construe mansionem . et presta ut domus hec que tua subsistit dedicatione sollempnis: tua fiat habitatione sublimis. Per.

Deinde cum crismate signum faciat crucis super liminare dicens.

In nomine patris . et filii . et spiritus / sanc-[fo. 44] ti . porta sis benedicta . consecrata . sanctificata . consignata . et domino deo commendata . porta sis introitus salutis et pacis: porta sis hostium pacificum . per eum qui se hostium et hostiarum appellauit . ihesus christus dominus noster. Qui uiuit.

Tunc accipiat episcopus uas in quo sunt reliquie que ponentur in altari cum presbiteris

— Musical notation above these words.

D

et ingrediendo scola incipit hanc antiphonam . que sequitur.

* **I**ngredimini benedicti dei parata est uobis a domino habitatio sedis / uestre sed et [fo. 44b] populus fidelis cum gaudio insequitur iter uestrum ut oretis pro nobis maiestatem domini.*

Antiphona.

* **B**enedicta gloria domini de loco sancto suo.*

Et cum intrauerint extenso uelo inter populum et altare . episcopus ponat reliquias super altare . et presbiteri qui cum eo sunt canant antiphonam istam que sequitur.

* **E**xultabunt sancti in gloria leta/buntur [fo. 45] in cubilibus suis. Ps. Cantate domino canticum nouum laus eius in ecclesia sanctorum.* Sine gloria et sine repetitione antiphone . et antequam recludantur reliquie dicat episcopus hanc orationem sine dominus et sine oremus.

DEus, qui in omni loco dominationis tue clemens ac benignus dedicator assistis . exaudi nos quesumus et concede . ut inuiolabilis huius loci permaneat consecratio . et beneficia tui muneris uniuersitas sancte ecclesie que supplicat mereamur.¹ Per.

Hac expleta ponat / crisma in partibus [fo. 45b] interioribus altaris in quibus reliquie debent recludi . per quatuor angulos in crucem dicendo.

In nomine ✠ patris . et ✠ filii . et spiritus ✠ sancti. Amen.
Pax tecum. Et cum spiritu tuo.

Benedictio incensi.

Domine deus omnipotens cui astat exercitus angelorum cum tremore . quorum seruitium spiritale et igneum esse cognoscitur . dignare respicere . bene ✠ dicere . et sancti ✠ ficare hanc creaturam incensi: ut omnes languores cuncteque insidie inimici . odore eius percepto fu/gen-[fo. 46] tur a plasmate tuo . quod precioso filii tui sanguine redemisti. Qui tecum.

Deinde ponat intra in confessionem² tres partes de incenso cum litteris sigillo episcopi sigillatis .

— Musical notation above these words.

¹ leg. mereatur.

² Altered to *confessionem* by a later hand.

et tunc recludantur reliquie in confessionem¹ et dum recluduntur cantent istam antiphonam.

* **S**UB altare dei sedes accepistis intercedite pro nobis ad deum qui uos [fo. 46b] elegit. [V.] Exultabunt sancti in gloria letabuntur in cubilibus suis.*

Sequitur oratio . ad dedicandum altare post impositas reliquias . sine dominus et sine oremus.

DEUS qui altaria nomini tuo dicanda sanctificas² presta quesumus . ut quod nostra fragilitas non meretur . intercessionem beati . N. huc plenitudo spiritus tui descendat . qui et munera nostra sanctificet . et / indul- [fo. 47] gentiam nobis tue pietatis obtineat. Per.

Et accipiens tabulam de subitus confirmet in media parte cum crismate ita dicendo.

In nomine ✠ patris . et ✠ filii . et ✠ spiritus sancti. Amen.

Pax tibi. Et cum spiritu tuo.

Tunc ponat tabulam² super reliquias dicens hanc orationem sine dominus et sine oremus.

DEUS qui ex omni coaptatione sanctorum aeternum maiestati tue condis habitaculum . da edificationi tue incrementa celestia . et presta ut quorum hic reliquia[s] pio amore complectimur . eorum semper intercessionibus / et [fo. 47b] meritis adiuuemur. Per.

Deinde lineat eam cum calce que antea fuerat preparata . et postquam lineata fuerit faciat episcopus crucem desuper in media parte exteriori . cum crismate dicendo.

IN nomine ✠ patris . et ✠ filii . et spiritus ✠ sancti. Amen.

Pax tecum. Et cum spiritu tuo.

Postea mittit crisma per quatuor cornua [fo. 48] tabule ipsa supradicta uerba dicendo. In nomine patris . et cetera. Et cantent istam antiphonam.

* **C**ORPORA sanctorum in pace sepulta sunt et uiuent nomina eorum in eternum . evovae.*
Adiungens Gloria patri. Cum repetitione antiphone.

¹ Altered to *confessionem* by a later hand.

— Musical notation above these words.

Tunc diaconi uestiant altare panno cerato et aliis pannis et scola dicit.

* **C**IRCUMDATE syon leuite altare domino uestite uestimentis albis estote et uos / canentes ymnum dicentes benedictus [fo. 48b] deus . evovae.* ¹Ps. Mirabilis deus.¹

Statim sequitur alia antiphona sine gloria et sine repetitione.

* **I**N uelamento clamabunt sancti tui domine alleluia alleluia alleluia . evovae.*

Postea quoque offeratur incensum . ubique dicatur.

* **O**MNIS terra adoret te et psallat tibi psalmum dicat nomini tuo domine.*

/ *Et ita stando dicatur Kyrieleyson . [fo. 49] Christeleyson . Kyrieleyson . Et oratio dominica . et preces que sequuntur.*

Fundata est domus domini supra uerticem montium. Bene fundata est super omnes colles. Dominus in templo sancto suo. Dominus in celo sedes eius.

Domus mea dicit dominus . Domus orationis uocabitur.

Exultabunt sancti in gloria. Letabuntur in cubilibus suis.

Exultent iusti in conspectu dei. Et delectentur in leticia.

Preciosa in conspectu domini . Mors sanctorum eius.

Letamini in domino et exultate iusti. Et gloriamini omnes recti corde.

Iusti confitebuntur nomini tuo. / Et [fo. 49b] habitabunt recti cum uultu tuo.

Fiat misericordia tua domine super nos. Quemadmodum sperauimus in te.

Exurge domine adiua nos. Et libera nos propter nomen tuum.

Domine deus uirtutum conuerte nos. Et ostende² faciem² tuam.

Domine exaudi orationem meam. Et clamor meus ad te ueniat.

Dominus uobiscum. Et cum spiritu tuo.

Oremus.

OMNIPOTENS sempiternus deus . altare hoc nomini tuo dicatum . celesti uirtute et bene-

— Musical notation above these words.

¹—¹ Deleting dots below these words.

² faciem, MS.

dictione sanctifica' et omnibus in te sperantibus auxilii tui munus ostende . ut hic et sacramentorum / uirtus . et uotorum obtineatur [fo. 50 effectus. Per.

Deinde reuertitur episcopus in sacrarium donec ornatur ecclesia. Postea inductus uestibus sacris reuertitur ad altare et celebratur missa ordine suo sollempniter.

Missae in consecratione ecclesie. Introitus.

* **T**erribilis est locus iste . hic domus dei est et porta celi et uocabitur / aula dei. [fo. 50b Ps. Dominus regnauit decorem inductus est inductus est dominus fortitudinem et precinxit se. Gloria Patri.

Gloria in excelsis deo.*

Collecta.

Deus quisacratorum tibi auctor esmunerum . effunde super hanc orationis domum benedictionem tuam' ut ab omnibus hic inuocantibus nomen tuum . defensionis tue auxilium sentiat. Per.

Lectio libri apocalypsis / iohannis [fo. 51 apostoli.

In diebus illis' Uidi ciuitatem sanctam iherusalem . nouam descendente de celo' a deo paratam . sicut sponsam ornatam uiro suo. Et audiui uocem magnam' de throno dicentem . Ecce tabernaculum dei cum hominibus' et habitabit cum eis. Et ipsi populus eius erunt' et ipse deus cum eis erit eorum deus. Et absterget deus omnem lacrimam ab oculis eorum' et mors ultra non erit . neque luctus . neque clamor . neque dolor erit ultra . que prima abierunt. Et dixit qui sedebat in throno . / Ecce [fo. 51b noua fatio omnia.

Graduale.

* **L**ocus iste a deo factus est inestimabile sacramentum inreprehensibilis est. *N.* Deus cui astat angelorum chorus exaudi preces seruorum tuorum. Alleluya. / Uox [fo. 52 exultationis et salutis in tabernaculis iustorum.*

Sequentia sancti euuangelii . secundum lucam.

In illo tempore . Ingressus ihesus' perambulabat iherico. Et ecce / uir nomine

— Musical notation above these words.

zacheus' et hic erat princeps publicanorum . et ipse diues. Et querebat uidere ihesum quis esset' et non poterat pre turba . quia statura pusillus / erat. Et precurrens ascendit [fo. 52b in arborem sychomorum . ut uideret eum' quia inde erat transiturus. Et cum uenisset ad locum' suspiciens ihesus uidit illum . et dixit ei . Zachee' festinans descende' quia hodie in domo tua oportet me manere. At ille festinans descendit' et suscepit illum gaudens. Et cum uiderent omnes' murmurabant dicentes . quod ad hominem peccatorem diuertisset. Stans autem zacheus' dixit ad dominum . Ecce dimidium bonorum meorum domine do pauperibus' et si quid aliquem defraudaui . reddo quadruplum. / At [fo. 53 ihesus dixit ad eum . Quia hodie salus domui huic facta est' eo quod et ipse filius sit abrahe. Uenit enim filius hominis querere et saluum facere quod perierat.

Offertorium.

* **D**omine deus in simplicitate cordis mei letus obtuli uniuersa et populum tuum qui repertus est uidi cum ingenti gaudio deus israel custodi hanc uoluntatem . domine deus.*

/ Secreta.

[fo. 53b.

Descendat quesumus domine deus noster spiritus sanctus tuus super hoc altare . qui et populi tui dona sanctificet . et sumentium corda purificet. Per.

Tunc dicat excelsa uoce.

* **P**er omnia secula seculorum. Amen. Dominus uobiscum. Et cum spiritu tuo. Sursum corda. Habemus ad dominum. Gratias agamus domino deo nostro. Dignum et iustum est.

/ Uere dignum et iustum est equum et [fo. 54 salutare. Nos tibi semper et ubique gratias agere . domine sancte pater omnipotens . eterne deus. Qui cum unigenito filio tuo et spiritu sancto unus es deus unus es dominus. Non in unius singularitate persone sed in / unius trinitate substance. [fo. 54b. Quod enim de tua gloria reuelante te credimus . hoc de filio tuo hoc de spiritu sancto sine differentia discretionis sentimus. Ut' in confessione uere sempiternae deitatis et in personis

— Musical notation above these words.

¹ Uut, MS.

proprietas et in essentia unitas et in maiestate adoretur equalitas quem / laudant angeli. [fo. 55 Adorant dominationes tremunt potestates. Celi celorumque uirtutes ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras nocēs ut admitti iubeas deprecamur supplici confessione dicentes. Sanctus.*

Benedictio super populum.

Benedicat et custodiat uos omnipotens / dominus: domumque hanc [fo. 55b sui muneris presentia illustrare, atque sue pietatis oculos super eam die ac nocte dignetur aperire. Amen.

Concedatque propitius, ut omnes qui ad dedicationem huius basilice deuote conuenistis, intercedente beata dei genetrice maria, et sanctis, *†*, et ceteris sanctis quorum reliquie hic pio uenerantur amore, uobiscum hinc ueniam peccatorum uestrorum reportare ualeatis. Amen.

Quatinus eorum interuentu, ipsi templum sancti spiritus, in quo deus sancta trinitas iugiter habitare dignetur, efficiat / mini: et post [fo. 56 huius uite labentis excursus, ad gaudia eterna feliciter peruenire mereamini. Amen.

Quod ipse prestare dignetur: cuius regnum et imperium sine fine permanet in secula seculorum. Amen.

Et benedictio dei omnipotentis: patris et filii et spiritus sancti: descendat super uos et maneat semper. Amen.

Communio.

* **D**omus mea domus orationis uocabitur dicit dominus in ea omnis qui petit accipit et qui querit inuenit et pulsanti aperietur*. [fo. 56b

Postcommunio.

Quesumus omnipotens deus, ut hoc in loco quem nomini tuo indigni dicauius, cunctis petentibus aures tue pietatis accommodes. Per.

In dedicatione altaris.

Introitus.

* **D**icit dominus sermones mei quos dedi in os tuum non deficient de ore tuo¹ adest enim nomen tuum et munera tua accepta erunt super altari meo. alleluya alleluya. [fo. 57 Ps. Domine exaudi orationem meam et clamor meus ad te ueniat. Gloria patri.

Gloria in excelsis deo.*

Collecta.

Omnipotens sempiterne deus, altare hoc nomini tuo dedicatum, celestis uirtutis benedictione sanctifica, et omnibus in te sperantibus auxilii tui munus ostende: ut hic et sacramentorum uirtus, et uotorum obtineatur effectus. Per.

Lectio libri exodi.

In diebus illis. Dixit dominus ad [fo. 57b moysen. Omnia que precepi tibi facies: super aaron et filiis eius. Septem diebus consecrabis manus eorum: et uitulum pro peccato offeres per singulos dies ad expiandum. Mundabisque altare cum immolaueris expiationis hostiam: et ungues illud in sanctificationem. Septem diebus expiabis altare et sanctificabis: et erit sanctum sanctorum. Omnis qui tetigerit illud: sanctificabitur. Hoc est quod facies in altari. Agnos anniculos duos per singulos dies iugiter: unum agnum mane, et / alterum [fo. 58 uespere. Et sanctificabitur altare in gloria mea: et sanctificabo tabernaculum testimonii cum altari. Sanctificabo et aaron cum filiis eius ut sacerdotio fungantur michi. Et habitabo in medio filiorum israel: eroque eorum deus.

Graduale.

* **E**xultabunt sancti in gloria letabuntur in cubilibus suis. Cantate domino canticum nouum laus eius in ecclesia sanctorum.* [fo. 58b

Graduale.

* **T**ollite hostias et introite in atria eius adorare dominum in aula sancta eius.

℟. Reuelauit dominus condensa et in templo eius omnes / dicent gloriam. Alleluya.* [fo. 59

¹ tuo o, MS.

— Musical notation above these words.

— Musical notation above these words

N. * Lauabo inter innocentes manus meas, et circumdabo altare tuum domine, ut audiam uocem laudis tue. Alleluya.

/ *N.* Introibo ad altare dei ad deum [fo. 59b] qui letificat inuentutem meam.*

Sequentia sancti euangelii secundum matheum.

In illo tempore ⁊ dixit ihesus principibus sacerdotum. Ue uobis scribe et pharisei hypocrite ⁊ qui circuitis mare et aridam, ut faciatis unum proselitum, et / cum fuerit factus ⁊ [fo. 60] facitis eum filium gehenne duplo quam uos. Ue uobis que dicitis. Quicumque iurauerit per templum, nihil est ⁊ qui autem iurauerit in auro templi, debet. Stulti et ceci, quid enim maius est, aurum, an templum quod sanctificat aurum? Et quicumque iurauerit in altari, nihil est ⁊ qui autem iurauerit in dono quod est super illud, debet. Ceci quid enim maius est, donum, an altare quod sanctificat donum? Qui ergo iurat in altari ⁊ iurat in eo, et in omnibus que super illud sunt. Et qui iurauerit in templo ⁊ iurat in illo, / et in eo qui habitat in ipso. [fo. 60b]

Credo in unum.

Offertorium.

* **S**tetit angelus iuxta aram templi habens thuribulum aureum in manu sua et ascendit fumus aromatum in conspectu dei alleluya.*

Secreta.

Descendat quesumus domine deus noster spiritus sanctus tuus / super hoc [fo. 61] altare, qui et populi tui dona sanctificet, et sumentium corda purificet. Per.

Prefatio.

Qui cum unigenito filio tuo. Ut supra.

— Musical notation above these words.

Benedictio super populum.

Omnipotens deus qui uos hodierna die ad dedicationem istius altaris dignatus est adunare, ipse uos celesti benedictione dignetur locupletare. Amen.

Concedatque uobis fieri templum suum, et habitaculum spiritus sancti ⁊ qui filium suum dominum nostrum ihesum christum pro uobis elegit inmolari. Amen.

Quatinus mente et corpore purificati, habitatorem deum in uobis/met ipsis semper [fo. 61b] habere possitis ⁊ et eterne beatitudinis hereditatem cum sanctis et electis possidere ualeatis. Amen.

Quod ipse prestare.

Communio.

* **P**asser inuenit sibi domum et turtur nidum ubi reponat pullos suos altaria tua domine uirtutum rex meus et deus meus beati qui habitant in domo tua in seculum seculi laudabunt te.*

Postcommunio.

/ **O**mnipotens sempiterne deus, qui [fo. 62] legalium differentias bestiarum, unius sacrificii perfectione sanxisti, respice propitius de throno glorie tue ⁊ et super hoc altare benedictionis tue munus effunde ⁊ ut in eo sic temporales hostie consecrentur ⁊ ut perpetue uite sumentibus procurent substantiam. Per.

[Fo. 62b has been left blank.]

— Musical notation above these words.

[BENEDICTIO ABBATIS MONACHORUM.]

*/ Benedictio abbatis monachorum . [fo. 63
Quomodo episcopus cum debeat benedicere. In
benedictione abbatis debet episcopus missam
cantare . et eum benedicere . cum duobus uel
tribus de fratribus suis . inclinato capite. Post
introitum . et finito kyrieleyson et dicta oratione
ante epistolam. Dicant monachi.*

Adest electus noster . ad benedictionem suam suscipiendam. [fo. 63b

Et episcopus.

Est electus secundum regulam beati benedicti a fratribus ?

Et fratres.

Canonica in eum fratrum consensit electio.

Et episcopus.

Habetis inde scriptum ?

Et fratres.

Habemus.

Et episcopus.

Legatur.

*Quo lecto annunciat episcopus sedens super
sellam pontificalem in populum dicens . sine
dominus et sine oremus.*

Ecclēsie nostre fratres karissimi pater electus suum adest ordinem ad suscipiendum unde apostolica prius auctoritate censemus examinandum . si suum propositum et [fo. 64 sancti benedicti regulam uelit obseruare . sibi que subiectos . ut idipsum faciant diligenter in-

¹ A later hand has interlined the syllable . *sunt* . in red ink above this word, and has made similar additions throughout this office above all words which would require to be changed from the singular to the plural if two or more abbots were blessed at the same time. The same hand has also interlined *vel augustini* over every mention of *regula beati benedicti*. These additions may be seen in the facsimile. Plates of ff. 63—77b

struere . res quoque locorum hactenus dispersas iniuste . quantum preualet congregare : easque in usus ecclesie et fratrum . pauperum etiam et peregrinorum obseruare : sicque dignum esse ad ordinem accedere.

Interrogatio episcopi.

Interrogamus igitur te dilectissime frater caritate sincera si omnem prudentiam tuam quantum tua capax est natura diuine scripture sensibus / accommodare uolueris ? [fo. 64b
R. Uolo.

Et episcopus.

Uis tuum propositum et sancti benedicti regulam obseruare . tibi que subiectos ut idipsum faciant regulariter instruere ?

R. Uolo.

Et episcopus.

Uis rebus ecclesie inibi coadunatis . fideliter custodiam adhibere . et iniuste dispersas quantum preuales recolligere . easque in usus ecclesie et fratrum pauperum etiam et peregrinorum fideliter distribuere ?

R. Uolo.

Et episcopus.

Uis metensi ecclesie et michi . meisque successoribus subiectionem et obedientiam exhibere . secundum canonicam auctoritatem / [fo. 65 tatem . et decreta sanctorum pontificum ?

R. Uolo.

Professio abbatis.

Ego frater . N . sancti talis . abbas talis loci . benedicendus subiectionem . obedientiam et reuerentiam a sanctis patribus institutam tibi talis . episcopo talis loci tuisque successoribus canonicis intransantibus . Et huic sancte sedi . me exhibiturum promitto et propria manu confirmo.

Et episcopus.

Augeat tibi deus fidem et constantiam . ut adimplere et seruare ea ualeas. Amen.

Eo autem hec profitente pro uiribus se adimplere . perficere debet ipse abbas pro- [fo. 65b] fessionem. Qua facta . incipiat pontifex hanc Antiphonam.

* **C**onfirma hoc deus quod operatus es in nobis a templo sancto tuo quod est in iherusalem.*

Et reliqui respondeant psalmum . Exurgat deus. Et sic pergant ante altare . decantando illum usque in finem.

Facta professione prosternat se episcopus ante altare super sellam suam. Et abbas inductus¹ alba . capa serica . stola . manipulo² . retro episcopum similiter se prosternat . fiatque ibi letania. Et ad locum ubi dicitur Ut³ hunc famulum tuum benedicere digneris. Ut hunc famulum tuum benedicere et conseruare digneris. / Ut³ hunc famulum tuum benedicere et [fo. 66] conseruare et custodire digneris. Tunc surgat episcopus. Et postea dicat preces flexis genibus . et episcopo prostrato super sellam pontificalem. Et dicat.

Pater noster. Et ne nos.

Saluum fac seruum tuum. Deus meus sperantem in te.

Dominus conseruet eum et uiuificat eum . et beatum faciat eum in terra et non tradat eum in animam inimicorum / eius. [fo. 66b]

Dominus custodiat introitum tuum⁴ et exitum tuum. Ex hoc nunc et usque in seculum.

Dominus custodiat te ab omni malo. Custodiat animam tuam dominus.

Mittat tibi dominus auxilium de sancto. Et de syon t[uer]e eum].

Nichil proficiat inimicus in eo. Et filius iniquitatis non apponet nocere ei.

Esto ei domine turris fortitudinis. A facie inimici.

Exurge domine adiuua nos. *Hic surgit episcopus.* Et libera nos [a malo].

- Musical notation above these words.

¹ Altered to *indutus* by scraping out the letter *c*.

² Originally written *manipula*.

³ These words have been added in the margin. A red cross has been interlined over the word *benedicere* each time it occurs.

Domine exa[u]di o[r]ationem meam.] Et clamor [meus ad te ueniat].

Dominus uobiscum. Et cum spiritu tuo.

Oremus.

Concede quesumus omnipotens deus affectui nostro tue miserationis effectum . et [fo. 67] famulum tuum quem . ad regimen animarum eligimus . gratie tue dono proseguere . ut te largiente cum ipsa tibi electione nostra placeamus. Per dominum nostrum.

Item alia.

Domine deus omnipotens exaudi preces nostras . et super hunc famulum tuum spiritum tue benedictionis emitte . ut celesti munere ditatus . et tue gratiam maiestatis possit adquir[er]e . et bene uiuendi aliis exemplum prebere. Per dominum nostrum.

Item.

Exaudi domine preces nostras . quas in conspectu tue maiestatis . / super hunc [fo. 67b] famulum tuum fundimus . qui uice tui nominis ad gubernationem ouium tuarum statuitur . ut eum respicere . et interueniente beato benedicto patrono . et gubernatore nostro . bene⁺dicere digneris⁴ et qui ad redemptionem nostram de celis descendisti . et mundo te uerum et summum pastorem ex[h]ibuisti dicens . ego sum pastor bonus . te inuocamus . te supplices deprecamur . ut huic seruo tuo quem pastoralitatis culmen subire uoluisti . tua bonitas assit . et benedictio omnibus diebus uite sue. Protege eum domine et / defende ab omnibus uisibilibus et [fo. 68] inuisibilibus aduersitatibus inimicorum. Dirige gressus eius in uiam pacis . et iusticie . et largire tuarum dona uirtutum . iusticiam . temperantiam . fortitudinem . prudentiam . caritatem . et sobrietatem . pacientiam . longanimitatem . constantiam . insuperabilem . fidem non fictam . spem inconcussam . mentemque deuotam . humilitatem perfectam . intelligentiam rectam . benignitatem . modestiam . unanimitatem . pacem . concordiam . castitatem . abstinentiam . uigilantiam . discretionem . rectitudinem . scientiam . pietatem . [fo. 68b] consilium . et in cunctis bonis actibus inuiolatam perseuerantiam. Aufer domine ihesu christe

ab eo . quicquid prauum et distortum est . quicquid saluti contrarium . quicquid anime nocuum . superbiam . iactantiam . uanam gloriam . elationem . quicquid ad ultimum tibi displicens esse potest . Circumda eum interius et exterius tue protectionis auxilio . ut te defensore sit tutus . te protegente securus . te donante sciis . Ostende ei uiam per quam ambulet . tribue ei thesauros / sapientie . ut sciat et habeat unde noua et [fo. 69] uetera proferat . Fac eum in omnibus tua sequi uestigia . et de sua ministracione gaudium bonum adipisci . ut post huius seculi excursum . cum ante tribunal tuum uenerit . cum multiplici fructu animarum . illud premium ei largiaris cum omnibus quos tibi representabit . quod fidelibus dispensatoribus tuis pro tuo nomine laborantibus in terris te promissisti daturum esse in celis . Qui cum deo patre et spiritu sancto .

Sequitur consecratio abbatis legendo in modum prefationis.

/ **P**ER omnia secula seculorum . Amen . [fo. 69b]
Sursum corda.
Dominus uobiscum.
Gratias agamus domino deo nostro.
Dignum et iustum est.

Prefatio.

UERE dignum est iustum est equum et salutare . Nos tibi semper et ubique gratias agere domine sancte pater omnipotens eterne deus . Cunctorum operum institutor qui per moysen famulum tuum ¹ ad gubernandas ecclesias prepositos instituisti tibi supplices fundimus preces : teque deuotis mentibus exoramus : ut hunc famulum tuum [quem] coniuuentia ² et elec / tio [fo. 70] famulorum tuorum abbatem hodie ouium tuarum esse instituit : protectionis tue gratie munire digneris . Sicque regere subditos concedis : ut cum illis omnibus regna celorum adipiscatur . quatinus te opitulante domine apostolicis iugiter fultus doctrinis centesimo cum fructu letus introeat portas paradysi : atque te domine collaudante audire mereatur . Euge serue bone et fidelis quia in pauca fuisti fidelis super multa te constituam . intra in gaudium domini tui . Quod ipse prestare digneris deus . Per .

¹ The scribe in error has added *quem*.

² *leg. conhibentia.* See Ducange, *Glossarium*, s. v.

Postea ponat episcopus manum / suam [fo. 70b] super caput abbatis . et dicat orationem que sequitur in modum prefationis . sine dominus et sine sursum et sine gratias.

OMnipotens sempiterne deus affluentem spiritum tue benedictionis super hunc famulum tuum . N . nobis orantibus propiciatus infunde ut qui per manus nostre impositionem hodie abbas constituitur / sanctificatione [fo. 71] tua digne a te electus permaneat . ut nunquam postmodum de tua gratia separetur indignus . Suscipiat te largiente hodie domine in bono opere perseuerantiam . in aduersis constantiam . in tribulationibus tolerantiam . in ieiuniis desiderium . in inpietatibus misericordiam . in humilitatibus principatum . in superbia odium . in fide dilectionem . in doctrina prenegilantiam . in castitate continentiam . in luxuria abinentiam . in uarietatibus moderationem . in moribus doctrinam . Te tribuente domine talis in hoc [fo. 71b] ministerio perseueret . qualis leuita electus ab apostolis sanctus stephanus meruit perdurare . Totam ab hodie dyabolicam conuersationem despiciat . tua domine benedictione largiente contempnat presentia : diligat celestia . premia desideret sempiterna . Sit exemplum et forma iusticie ad gubernandam . regendamque ecclesiam tuam fideliter speculator [ut] ydoneus inter suos collegas semper efficiatur . Sit magni ¹ consilii . industrie . censure . efficacie . discipline . ita te domine tribuente ut in omnibus mandati / tuis sine reprehensione tibi mundo corde [fo. 72] deseruiens ad brauium superne uocationis multiplicato fenore cum centesimo fructu . coronaque iusticie ad celestium thesaurorum donatiua perueniat . Prestante domino nostro ihesu christo qui tecum et cum spiritu sancto uiuit et gloriatur deus . Per omnia secula seculorum .

Oremus.

DEUS omnium fidelium pastor et rector . famulum tuum quem ecclesie preesse uoluisti . propitius respice . da ei quesumus uerbo et exemplo quibus preest proficere . ut ad uitam una cum grege sibi credito perueniat [fo. 72b] sempiternam . Per dominum .

¹ *Perhaps we should read imago, as in the Roman Pontifical.*

Tunc detur ei regula dicens.

Accipe regulam a sanctis patribus nobis traditam . ad regendum custodiendumque gregem tibi a deo creditum . quantum ipse te deus confirmauerit . et humana fragilitas permiserit.

Sequitur oratio post regulam . sine oremus et sine dominus.

TE omnipotens piissime deprecamur [fo. 73] domine . hunc famulum tuum propicius intueri . ut gratia tua auxiliante in sua subditorumque conuersatione . precepta sancte regule efficaciter studeat adimplere ⁊ ut transacto uillicationis sue tempore una cum commissio sibi grege perpetua pociatur beatitudine.

Tunc detur / ei baculus dicens. [fo. 73b]

Accipe baculum pastoralitatis quem preferas ceterue tibi commisse . ad exemplum iuste seueritatis et correctionis.

Sequitur oratio . sine dominus et sine oremus.

DEus cui omnis potestas et dignitas famulatur . da famulo tuo . N. prosperum sue dignitatis effectum . in qua semper te timeat . tibi que iugiter placere contendat.

Item alia.

Omnium domine fons [bonorum] . iustorumque prouectuum munerator . / tribue [fo. 74] quesumus famulo tuo . N. adeptam bene gerere dignitatem . et a te sibi prestitam . bonis operibus comprobare . Per.

Item alia.

DEus eterne lucis inuentor omnipotentiam tuam supplici prece deposcimus ut famulum tuum . N. quem ad regimen animarum elegimus . gratie tue dono prosequaris . ut te largiente cum ipsa tibi nostra electione placeamus . per unigenitum tuum dominum nostrum ihesum christum . cum quo et spiritu sancto uiuis et uerus es deus uiuens et regnans . / Per [fo. 74b] omnia secula seculorum.

Deinde legatur epistola . et percantetur missa ordine suo . et ad missam fiunt benedictiones episcopales . Ad missam post primam collectam

F

dicatur collecta pro abbate . et sic in secretis . et in postcommunione . post missam communicet eum episcopus.

Missae.

[Introitus.]

* **P**rotector noster aspice deus et respice in faciem crysti tui quia melior est dies una in atriis tuis super milia . Ps. Quam / di- [fo. 75] lecta tabernacula tua domine uirtutum concupiscit et deficit anima mea in atria domini . Gloria in excelsis deo.*

Oratio.

Concede quesumus domine electo famulo tuo . N. ut predicando et exercendo que recta sunt . per exemplum bonorum operum animos suorum instruat subditorum ⁊ et eterne remunerationis mercedem a te piissimo pastore percipiat . Per.

Ad timotheum.

Omnis scriptura diuinitus / inspirata . [fo. 75b] utilis est ad docendum . ad arguendum . ad corripiendum . ad erudiendum in iusticia ⁊ ut perfectus sit homo dei ad omne opus bonum instructus . Testificor coram deo et christo ihesu qui iudicaturus est uiuos et mortuos et ⁊ aduentum ipsius et regnum eius . predica uerbum ⁊ insta oportune inopportune . Argue . obsecra . increpa ⁊ in omni patientia et doctrina . Erit enim tempus cum sanam doctrinam non sustinebunt ⁊ sed ad sua desideria coaceruabunt sibi magistros / prurientes auribus . Et a [fo. 76] ueritate quidem auditum auertent ⁊ ad fabulas autem conuertentur . Tu uero uigila . in omnibus labora ⁊ opus fac euangeliste . ministerium tuum imple . sobrius esto . Ego enim iam delibor ⁊ et tempus resolutionis mee instat . Bonum certamen certavi . cursum consummaui ⁊ fidem seruauit . In reliquo reposita est michi corona iusticie ⁊ quam reddet michi dominus in illa die iustus iudex . Non solum autem michi ⁊ sed et hiis qui diligunt aduentum eius .

Responsorium.

* **S**aluum fac seruum tuum deus [fo. 76b] meus sperantem in te . Auribus percipe

— Musical notation above these words.

¹ *leg. per.*

domine orationem meam. Alleluya. In te domine speravi non confundar in eternum in tua iusticia / libera me et eripe me inclina ad [fo. 77 me aurem tuam accelera ut eripias me.*

Secundum lucam.

IN illo tempore . dixit ihesus discipulis suis . Quis putas est fidelis dispensator et prudens quem constituit dominus super familiam suam ? ut det illis in tempore tritici me[n]suram ? Beatus ille seruus ? quem cum uenerit dominus eius inuenerit ita facientem . Uere dico uobis ? supra omnia que possidet constituet illum .

Offertorium.

/* **I**N te speravi domine dixi tu es deus [fo. 77b meus in manibus tuis tempora mea.*

Secreta.

MUnera quesumus domine suscipe placatus . et abbatem famulum tuum . N. semper et ubique misericorditer protege . Per.

Benedictio super populum.

Benedicat te deus celi . adiuet te christus filius dei uiui . corpus tuum in se[r]uitio suo custodire et conseruare dignetur . Amen.

Mentem tuam illuminet . sensum / tuum [fo. 78 custodiat ? gratiam suam ad profectum anime tue tibi porrigat . Amen.

*— Musical notation above these words.

Ab omni malo te liberet . dextera sua te defendat ? et qui sanctos suos semper adiuvat . ipse te adiuet . et ad celestia regna perducat . Amen . Quod ipse prestare dignetur .

Et episcopus.

Et pax eius sit semper uobiscum .

Communio.

* **U**Nam pecii a domino hanc requiram ut inhabitem in domo domini omnibus diebus uite mee.*

Postcommunio.

/ **H**Ec nos communio quesumus [fo. 78b domine purget a crimine ? et famulum tuum abbatem . N. benigna pietate conseruet . Per.

Missa rite peracta . accipiat presul abbatem ordinatum per manum . et unus ex episcopis uel abbatibus per sinistram . si tamen eundem presulem in abbatia illius adesse contigerit . et sic statuatur in sede sua dicente sibi episcopo .

STa et tene locum a deo tibi delegatum . Spotens est enim deus tibi augere gratiam .

Et sic incipit cantor . Te deum laudamus . Tunc dent ei omnes fratres pacis osculum . / flectentes genua . sicut ante patrem a deo [fo. 79 sibi constitutum .

*— Musical notation above these words.

[BENEDICTIO ABBATIS CANONICORUM.]

Benedictio abbatibus canonicorum fiat sicut abbatibus monachorum . et omnibus eodem ritu expletis . psalmis . letaniis . et precibus . dicat episcopus super electum has orationes ante epistolam .

Adesto supplicationibus nostris omnipotens deus . ut quod hu[m]ilitatis nostre [fo. 79b] gerendum est ministerio . tue uirtutis impleatur effectus . Per dominum .

Benedictio abbatibus .

Benedic domine hunc famulum tuum . N[ost]rum quem ad regimen animarum eligimus . ut sit ei fidelissima cura subditos ad bona prouocare . seipsum irreprehensibilem custodire . bona semper agere . praua uitare . studium in diuinis habere . illumina domine cor eius gratia spiritus tui . cuius plenitudine repletus mundana despiciat . prospera contempnat . odio habeat superbiam . diligit/humilitatem . amplectatur caritatem . [fo. 80] pre oculis semper habeat castitatem . dilectione dei et proximi semper utatur . uicia reprehendat . contra superbos erectus existat . errantes ad uiam ueritatis reducat . bonis se pa[t]rem faciat . Expande ei domine thesaurum sapientie tue . ut sciat et intelligat ceterosque doceat uerba sacre legis tue . ut ueteri et nouo testamento instructus . uoluntatem tuam faciat . et in finem usque proficiat . Dominator domine a cuius munere uenit omne quod bonum est . da ei potestatem ligandi atque sol[u]endi subditos . et ita rem [fo. 80b] ecclesiasticam moderari . ut in nullo dissentiat a uero . sed ita ducat subditos . ut celestis patrie faciat colonos . ipseque in finem mereatur audire . Euge serue bone et fidelis quia super pauca fuisti fidelis . super multa te constituam intra in gloriam domini tui . Quod ipse prestare digneris . qui uiuis et regnas . per omnia secula seculorum . Amen .

Tunc surgens electus abbas ab oratione . tradat ei episcopus regulam canonicorum dicens .

Accipe gregis dominici paternam / pro- [fo. 81] uidentiam . et animarum procuracionem? ut per diuine legis incedendo precepta . sis ei dux ad celestis hereditatis pascua adiuuante domino nostro ihesu christo . Qui cum patre .

Tunc det ei episcopus uirgam pastorem dicens .

Accipe uirgam pastorem sollicitudinis . et sic uigila super gregem dominicum tibi commissum . quatinus sicut fidelis seruus et prudens . merearis intrare in gaudium domini tui .

Si autem presbyter ordinandus est abbas . det ei episcopus bal[neum] sacerdotalem . [fo. 81b] dicens .

Balneo uere castitatis . et gratia sancti spiritus precingat dominus renes cordis et corporis tui . ut acceptabiles hostias offeras deo omnipotenti . cui honor et gloria in secula seculorum . Amen .

Post hec reuerenter statuatur in sede ubi antecessor eius erat solitus stare . nichilominus dicente sibi episcopo .

Sta in iusticia et sanctitate . et retine locum a deo tibi delegatum . potens est autem deus . ut augeat tibi gratiam .

Et sic incip[itur] . Te deum laudamus . [fo. 82]

Tunc dent ei cunctis¹ fratres osculum pacis cum omni paterna reuerentia . flectentes genua . sicque eum de cetero ut dominum et patrem spiritualem a deo sibi consti[tu]tum honeste et humiliter peruideant .

Deinde dicantur he preces ab episcopo .

Saluum fac seruum tuum . Deus meus speran-tem in te .

¹ leg. cuncti .

Esto ei domine turris fortitudinis. A facie
inimici.

Nichil proficiat inimicus in eo. Et filius
[iniquitatis non apponat nocere ei].

Memor esto congregationis tue. Quam
[creasti ab initio].

Domine exaudi orationem meam. Et clamor
[meus ad te ueniat].

Dominus nobiscum. [Et cum spiritu tuo.]

Collecta.

EXaudi domine preces nostras. [fo. 82b
et super hunc famulum tuum. N.
spiritum tue benedictionis emitte. ut celesti
munere ditatus. et tue gratiam maiestatis possit
acquirere. et bene uiuendi aliis exemplum pre-
bere. Per dominum nostrum.

[BENEDICTIO ABBATISSAE MONASTICAM REGULAM PROFITENTIS.]

Benedictio abbatisse . monasticam regulam uitam¹ profitentis. In ordinatione ab- [fo. 83
batisse . fit sicut de abbate excepto quod officium misse fit usque ad euuangelium . et annunciat episcopus sicut de abbate.

Ecclēsie nostre sorores karissime . soror electa suum adest ordinem ad suscipiendum unde apostolica prius auctoritate censemus examinandam . si suum propositum et sancti benedicti regulam uelit obseruare . sibi que subiectas . ut idipsum faciant diligenter instruere . res quoque locorum hactenus dispersas iniuste . quantum preualet congregare : easque in usus ecclēsie/et sororum . pauperum etiam [fo. 83b peregrinorum . obseruare : sicque dignam esse ad ordinem accedere.

Interrogatio episcopi.

Interrogamus igitur te dilectissima soror caritate sincera . si omnem prudentiam tuam quantum tua capax est natura diuine scripture sensibus accommodare uoueris ?

R. Uolo.

Et episcopus.

Uis tuum propositum et sancti benedicti regulam obseruare . tibi que subiectas ut idipsum fatiant regulariter instruere ?

R. Uolo.

Et episcopus.

Uis rebus ecclēsie inibi coadunatis . fideliter cus/todiam adhibere et iniuste dispersas [fo. 84 quantum preuales recolligere . easque in usus ecclēsie et sororum . pauperum etiam et peregrinorum . fideliter distribuere ?

R. Uolo.

Et episcopus.

Uis metensi ecclēsie et michi . meisque successoribus . subiectionem et obedientiam

¹ This word seems to be redundant

exhibere . secundum canonicam auctoritatem et decreta sanctorum pontificum ?

R. Uolo.

Professio abbatisse.

Ego soror . N. sancti . talis . abbatisa talis loci . benedicenda subiectionem . obedientiam et reuerentiam a sanctis patribus institutam . tibi talis . episcopo . / talis loci tuisque [fo. 84b successoribus canonicè intransibis . Et huic sancte sedi . me exhibituram promitto . et propria manu confirmo.

Et episcopus.

Augeat tibi deus fidem et constantiam . ut adimplere et seruare ea ualeas . Amen.

Et post professionem fiant letanie . electa ante altare . cum duabus uel tribus de sororibus suis retro episcopum . usque ad locum ubi episcopus debet dicere stando .

¹ Ut hanc famulam tuam benedicere digneris . et conseruare . digneris et custodire . digneris.¹

Post finitam letaniam . dicat episcopus has preces flexis genibus . et episcopo prostrato super sel/lam suam. [fo 85

Pater noster. Et ne nos.

Saluam fac ancillam tuam. Deus meus sperantem in te.

Dominus conseruet eam et uiuificet eam. Et beatam faciat eam in terra et non tradat eam in animam inimicorum eius.

Dominus custodiat introitum tuum . et exitum tuum. Ex hoc nunc et usque in seculum.

Dominus custodiat te ab omni malo. Custodiat animam tuam dominus.

¹ In this suffrage the word *digneris* has in each case been interlined by a later hand, and the words *et custodire* have been written over an erasure. The suffrage appears originally to have been : *Ut hanc famulam tuam benedicere et conseruare digneris.*

Mittat tibi dominus auxilium de sancto. Et de syon t[uer]e eam].

Nichil proficiat inimicus in ea. Et filius iniquitatis non apponet nocere eam¹.

Esto ei domine turris fortitudinis. A facie / inimici. [fo. 85b

Exurge domine adiua nos. *hic surgit episcopus.* Et libera nos.

Domine exaudi orationem meam. Et clamor m[eus] ad te ueniat].

Dominus uobiscum. Et cum spiritu [tuo].

Oremus.

Oratio.

COncede quesumus omnipotens deus affectui nostro tue miserationis effectum. et hanc famulam tuam quem² ad regimen animarum eligimus gratie tue dono proseguere. ut te largiente cum ipsa tibi electione nostra placeamus. Per.

Sequitur consecratio abbatisse legendo.

Cunctorum operum institutor. qui per moysen famulum tuum. ad gubernandas ecclesias prepositos instituisti. tibi sup- [fo. 86 plices effundimus preces teque deuotis mentibus exoramus. ut hanc famulam tuam. N. quam coniuuentia et electio famularum tuarum abbatissam ouium tuarum instituit. protectionis tue gratia munire digneris. Sicque regere subditas commendatasque oues concedas. ut cum illis omnibus regna celorum adepta. et te domine opitulante apostolicis iugiter fulta doctrinis. cum fructu centesimo leta introeat portas paradisi. atque te collaudante audire mereatur. Euge ancilla / bona et fidelis. quia super pauca [fo. 86b fuisti fidelis super multa te constituam. i[n]tra in gaudium domini tui. Quod ipse prestare digneris deus. Per.

Sequitur alia oratio sine dominus et sine oremus. legendo que de ipsa propria est.

EXaudi quesumus domine preces humilitatis nostre et super hanc famulam tuam. N. gratiam tue benedictionis ✠ infunde. quatinus per nostre manus impositionem. inter fideles dispensatrices inueniatur. et cum subditis sibi gregibus placere tibi mereatur.

¹ leg. ei.

² leg. quam.

This cross has been interlined by a later hand.

Episcopus non imponat ei manum. [fo. 87 sed statim alta uoce dicat prefationem.

PER omnia secula seculorum. Amen.

Dominus uobiscum. Et cum spiritu tuo.

Sursum corda.

Gratias agamus domino deo nostro.

Uere dignum et iustum est equum et salutare. Nos tibi semper et ubique gratias agere. Domine sancte pater omnipotens eterne deus. Respice quesumus super hanc famulam tuam. N. quam in tui nominis uice. custodem monacharum ordinamus. Inmitte ei domine spiritum sapientie et intellectus. spiritum consilii et fortitudinis. / spiritum scientie et pietatis. et [fo. 87b reple eam spiritu timoris tui. quatinus tua gratia preuenta. nichil contra tuum preceptum faciat. doceat. constituat. uel iubeat. Sed magis mentes discipularum tam exemplis bonorum operum quam uerbis instruat. et que discipulus docuerit esse contraria. in operibus suis indicet non agenda. Sit in omnibus operibus suis prouida et considerata. Sit sobria et casta. sit uita probabilis. sit sapiens et humilis. sit benigna et caritativa. sit in pauperum peregrinorum [fo. 88 susceptione assidua. sit in hospitalitate hilaris. sit pia et misericors. et semper misericordiam superexaltet iudicio. ut ipsa a te equissimo iudice. ueniam consequatur. Fac eam domine te solum ex totis uiribus suis diligere. ieiunium amare. corpus castigare. delicias non appetere. tribulatis subuenire. neminem odire. zelum iniustum et inuidiam non habere. suspicionem omnino deuitare. in tuo nomine pro inimicis exorare. Fac eam semper agnoscere quia tibi redditura est rationem uillicationis sue. [fo. 88b et quantas sub cura sua animas habuerit. ipsas sine dubio ante sedem maiestatis tue sit latura. Quapropter tibi piissimo pastori supplicamus. ut ad humilitatis nostre preces cor eius gratia tua illustres quo possit queque singula ita discernere. atque temperare. ut fortes habeant quod cupiant. et infirme quod non refugiant. Da illi domine spiritum compunctionis. ut celestia semper diligit. et inextinguibilem gehenne ignem ante mentis oculos proponat. quatinus / super- [fo. 89 norum dulcedine gaudiorum. et infernalium amaritudine tormentorum semet ipsam irreprehensibilem custodiat. ut cum creditis sibi ouibus

¹ Sic.

in tremendo examine gaudeat . et cum omnibus sanctis tuis inmarcescibilem celestis regni coronam accipiat. Per.

Postea det ei regulam dicens .

ACcipe regulam a sanctis patribus / nobis [fo. 89b] traditam ad regendum custodiendumque gregem tibi a deo creditum quantum ipse deus te confortauerit . ac fragilitas humana permiserit.

Sequitur oratio de ea sine dominus et sine oremus legendo.

Domine deus omnipotens qui sororem moysi mariam preuentem cum ceteris mulieribus . inter equoreas undas cum tympanis et choris . letam ad litus maris uenire fecisti . te supplices deprecamur pro fidei famula tua . que hodie materna in cathedra super uniuersas sibi subditas monachas . abbatissa constituta est . ut ita [fo. 90] monastica norma tueatur cunctas famulas tuas . quatinus ad eternam gloriam te auxiliante cum omnibus illis introeat leta . ibique exultans cum angelis . canat cantica noua . et sequatur agnum quocumque ierit christum ihesum dominum.

Item alia oratio sine dominus et sine oremus legendo.

Famulam tuam quesumus domine tua semper gratia be⁺nedicat . et inculpabilem ad uitam perducatur eternam . Per christum dominum nostrum . Amen.

Tunc det ei episcopus baculum dicens .

ACcipe baculum pastoralitatis . quem [fo. 90b] perferas caterue tibi commisse . ad exemplum iuste seueritatis et correctionis.

Sequantur orationes sine dominus et sine oremus.

Concede quesumus omnipotens deus . electe famule tue . N. ut predicando et exercendo que recta sunt . per exemplum bonorum operum / animos suarum instruat subditarum . et [fo. 91] eterne remunerationis mercedem a te piissimo pastore percipiat. Per christum.

Item alia.

Omnium domine fons bonorum iustorumque proreum munerator tribue quesumus

¹ This cross has been added by a later hand.

famule tue . N. adeptam bene gerere dignitatem . et a te sibi prestitam . bonis operibus comprobare. Per.

Item alia oratio.

Deus cui omnis potestas et dignitas famulatur . da famule tue . N. prosperum sue dignitatis effectum . in qua semper te timeat . tibi que iugiter placere contendat. Per.

[Deinde legatur euangelium et per- [fo. 91b] agatur missa ordine suo . et dicantur benedictiones episcopales . sicut de abbate . et dicantur collecte de ipsa . post primam collectam sicut de abbate.]

Collecta.

Concede quesumus omnipotens deus . electe famule tue . N. ut predicando et exercendo . que recta sunt . per exemplum bonorum operum animos suarum instruat subditarum . et eterne remunerationis mercedem a te piissimo pastore percipiat. Per dominum.

Secreta.

Munera quesumus domine suscipe placatus . et abbatissam famulam / tuam . N. [fo. 92] semper et ubique misericorditer protege. Per dominum.

Postcommunio.

Hec nos communio quesumus domine purget a crimine . et famulam tuam abbatissam . N. benigna pietate conseruet. Per.

Post missam communicet eam episcopus . Si uero benedictio abbatisse in monasterio ipsius facta fuerit . inponatur . Te deum laudamus . Populo acclamante . Kyrieleyson Deinde sequuntur preces . Saluam fac ancillam tuam . Deus meus . Ut supra . Post preces dicat episcopus hanc orationem .

Domine deus omnipotens exaudi preces nostras et super hanc famulam tuam [fo. 92b] spiritum tue benedictionis emitte . ut celesti munere ditata¹ . et tue gratiam maiestatis possit acquirere . et bene uiuendi aliis exemplum prebere. Per dominum nostrum ihesum.

¹ Originally written ditatus.

[BENEDICTIO ABBATISSAE CANONICAM REGULAM PROFITENTIS.]

Benedictio abbatissae canonicam regulam profitentis . fiat sicut abbatissae monacharum . et fit officium misse usque ad euangelium . et annunciat episcopus sedens super sellam pontificalem in populum dicens . Ecclesie nostre sorores karissime . et cetera . require ut supra in benedictione abbatissae monacharum . Et faciat professionem sicut abbatissa monacharum . Et post professionem . fiant letanie . electa ante altare cum duabus uel tribus de sororibus suis retro episcopum et uersus . Ut famulam tuam . Et preces . ut supra . Quibus finitis . benedicat eam episcopus inclinato capite dicens . Dominus uobiscum . Oremus .

Oratio.

EXaudi domine preces nostras . et / su- [fo. 93b] per hanc famulam tuam . N. spiritum tue benedictionis emitte . ut celesti munere ditatus¹ . et tue gratiam benedictionis possit acquirere . et bene uiuendi aliis exemplum prebere . Per .

Alia.

OMnipotentiam tuam domine humiliter imploramus . ut super hanc famulam tuam quam ad sacrum ordinem assumere dignatus es . benedictionis tue donum dignanter infundas . eique gratiam consecrationis tribuas . ut quod te donante percipit . te protegente illesum custodiat . Per dominum .

Tunc dicat episcopus prefationem.

/ Per omnia secula seculorum . Amen . [fo. 94] Dominus uobiscum . Et cum spiritu tuo . Sursum corda . Habemus ad dominum . Gratias agamus domino deo nostro . Dignum et iustum est .

¹ *leg.* ditata.*Prefatio.*

UEre dignum et iustum est equum et salutare . Nos tibi semper et ubique gratias agere . domine sancte pater omnipotens eterne deus . Adesto precibus nostris adesto uotis . adesto famulatibus¹ . adesto consecrationibus . qui omnia per uerbu mirtutis tue mirabiliter dispensas . et dispensanda ministras . Qui diuer/sis [fo. 94b] floribus tuam semper exornas ecclesiam . dum eam et uiuorum exemplis . et illustrium feminarum irradias institutis . qui etiam de infirmiori sexu hanc famulam tuam seruitutis tue implicare dignatus es famulatui . Effunde quesumus domine super hanc famulam tuam . N. quam in officium diuinum fideliter dedicamus . gratiam spiritus sancti . ut tibi omni tempore eius seruitus dignanter complacereat . eamque dextera potentie tue benedicere et sanctificare digneris . in opus ministerii / tui [fo. 95] condignum . quatinus actum ministrationis sibi credite fideliter exequatur . et eiusdem sancti spiritus septiformis gratie uirtute corroboretur . Requiescat ergo super eam precamur domine spiritus sapientie et intellectus . spiritus consilii et fortitudinis . spiritus scientie et pietatis . ac repleas eam spiritu timoris tui . Concede quoque ei grauitatem actuum . censuramque uiuendi . ut in lege tua die ac nocte meditetur . Mandata tua custodiat . dictis tuis obediat sacris lectionibus insistat . terrena et / transitoria de- [fo. 95b] spiciat . atque omni tempore bonis operibus inseruiat . Omnem libidinem prauae uoluptatis superet . amorem honeste castitatis teneat . ut tibi sponso uenienti cum lampadibus suis inextinguibilibus possit occurrere . et precedentium uirginum choro iungi . et ne cum stultis excludatur . regalem ianuam cum sapientibus uirginibus licenter introeat . Habundet in ea totius forma uirtutis . auctoritas modesta . pudor constans :

¹ famulatibus, MS.

innocentie puritas' et spiritualis obseruantias¹ discipline. In moribus / eius precepta [fo. 96 tua fulgeant' ut sue castitatis exemplo. cunctis sibi subditis imitationem prebeat puram. et bonum testimonium conscientie ostendens. in christo ihesu firma et stabilis perseueret. atque ita preceptum ministerium. te auxiliante peragat' quatinus ad eternam remunerationem te donante peruenire mereatur. Per dominum.

Tunc tradat ei regulam dicens.

Accipe regulam sancte conuersationis. simulque gratiam diuine benedictionis' et ut per hanc cum grege tibi credito in districti die / iudicii domino incontaminata repre- [fo. 96b sentari ualeas. ipse adiuuare dignetur. qui cum deo patre.

Tunc det ei episcopus uirgam pastorem dicens.

leg. obseruantia.

Accipe uirgam pastorem sollicitudinis. et sic uigila super gregem dominicum tibi commissum. quatinus sicut fidelis ancilla et prudens. merearis intrare in gaudium domini tui.

Quod si ordinatio in ecclesia ipsius facta fuerit. cantetur. Te deum laudamus. populo acclamante. Kyrieleyson. Postea dicantur preces Saluam¹ fac ancillam. ut supra.

Collecta.

Famulam tuam. N. quesumus domine [fo. 97 tua semper gratia benedicat. et inculpabilem ad uitam perducatur eternam. Per dominum nostrum.

[Folio 97b has been left blank.]

¹ saluam, MS.

[ORDO AD CELEBRANDUM SYNODUM.]

/Ordo ad celebrandum synodum. can- [fo. 98
tica¹ missa de spiritu sancto. Episcopus ueniat
de sacrario ad locum in quo debet synodus
celebrari. Et cum eo abbates, archidiaconi et
decani induti capis sericis. Episcopus uero
indutus pontificalibus, uidelicet alba cum stola
et feniculo², et desuper capam sericam cum mitra
in capite et cam/buca in manu. si [fo. 98b
episcopus fuerit consecratus. Et si non. cum
alba et stola et capa serica sine mitra et cambuca.
et procedentibus simul precedentibus clericis et
turibulis et diacono et subdiacono indutis tunica
et dalmatica. Cantabitur letania eundo usque
ad locum in quo sedebit episcopus in synodo.
Qua ibi finita dicat chorus.

Kyrieleyson. chris-teleyson. kyrieleyson.

Pater noster. Et ne nos.

Emit[t]e spiritum tuum et creabuntur. et
renouabis faciem terre.

Memor esto domine congregationis tue.
Quam possedisti ab initio.

/ Sacerdotes tui induantur iusticiam. [fo. 99
Et sancti tui exultent.

Saluos fac nos domine deus noster. Et con-
grega nos de nationibus.

Adiutorium nostrum in nomine domine. Qui
fecit celum et terram.

Sit nomen domini benedictum. Ex hoc nunc.

Domine exaudi orationem meam. Et clamor.

Dominus uobiscum. Et cum spiritu tuo.

Oremus.

Oratio.

DA quesumus ecclesie tue misericors deus.
ut sancto spiritu congregata hostili nullatenus
incursione turbetur. Per christum.

¹ leg. cantata.

² leg. faniculo

Item alia oratio.

ASsumus domine assumus. peccati/qui- [fo. 99b
Adem inmanitate detenti. sed in nomine tuo
specialiter congregati. ueni ad nos. esto nobiscum.
et dignare illabi cordibus nostris. Doce nos
quid agamus. quo gradiamur. et ostende quid
efficiamus operare. esto salus¹ et suggestor et
effector iudiciorum nostrorum. Qui solus cum
deo patre et eius filio nomen possides gloriosum.
Non nos paciari perturbatores iusticie esse.
qui summe ueritatis diligis equitatem. ut in
sinistrum nos non ignorantia trahat. non fauor
inflectat. non acceptio muneris uel/per- [fo. 100
sone corrumpat. sed iunge nos tibi efficaciter
solius tue gratie dono. ut simus in te unum. et in
nullo deuimur a uero. qui sumus in nomine tuo
collecti. sed sic in cunctis teneamus cum
moderatione pietatis iusticiam. ut hic a te in
nullo dissentiat sententia nostra. et in futuro pro
bene gestis consequantur¹ premia sempiterna.
Per.

Finita hac oratione legatur euangelium.
secundum iohannem.

IN illo tempore? Dixit ihesus discipulis suis.
Ego sum pastor bonus. Bonus pastor animam
suam dat pro ouibus suis. Mercena/rius [fo. 100b
et qui non est pastor cuius non sunt oues proprie?
uidit lupum uenientem. et dimittit oues et fugit.
Et lupus rapit? et dispergit oues. Mercenarius
autem fugit. quia mercenarius est? et non
pe[r]tinet ad eum de ouibus. Ego sum pastor
bonus? et cognosco meas et cognoscunt me mee.
Sicut nouit me pater et ego cognosco patrem?
et animam meam pono pro ouibus meis. Et alias
oues habeo que non sunt ex hoc ouili. et illas
oportet me adducere? et uocem meam audient.
/Et fiet unum ouile. et unus pastor. [fo. 101.

¹ leg. solus.

² leg. consequamur.

Finito euangelio faciat episcopus sermonem. Quo finito . queratur si quis deficit in synodo qui debeat interesse. Et legantur littere excusationis . deinde tractentur cause synodales. Postea legantur mandata synodalia . si non omnia . tamen aliqua. Postea legatur fides catholica . hec est decretalis . que sic incipit . Firmiter credimus. Postea alique alie de etate et qualitate prescificendorum . de uita et honestate clericorum . et alie prout episcopus uiderit expedire. Quibus omnibus completis incipit episcopus . Te deum / laudamus. Quo [fo. 101b] finito scola incipit.

Antiphona.

* **D**irige domine pedes nostros in uiam pacis.
Ps. Benedictus. Euouae.*

Quo finito dicat diaconus alta uoce . Humiliate uos ad benedictionem. Clerus respondeat . Deo gratias. Et episcopus dicit benedictiones que sequuntur.

— Musical notation above these words.

Ihesus christus filius dei qui est inicum et finis . complementum nobis¹ tribuat caritatis.
Clerus. Amen.

Et qui uos ad expletionem huius fecit peruenire consilii / absolutos uos efficiat [fo. 102] ab omni contagione delicti. Clerus. Amen.

Ut ab omni reatu liberiores effecti / absoluti etiam per donum spiritus sancti felici reditu uestrarum cubilia sedium repetatis illesi. Clerus. Amen.

Quod ipse prestare dignetur . et cetera.²

Benedictio dei omnipotentis patris et filii et spiritus sancti . descendat super uos et maneat semper. Clerus. Amen.

In fine diaconus clamet alta uoce . In nomine domini nostri ihesu christi . eamus omnes in pace.
Clerus. Amen. *Et sic recedunt.*

[fo. 102b has been left blank.]

¹ leg. uobis.

² A fifteenth century hand has added in margin: qui in trinitate perfecta uiuit et regnat deus per omnia.

[ORDO IN CONSECRATIONE EPISCOPI.]

[Incipit ordo uel examinatio in consecratione episcopi. Que fieri debet in die dominica, uel in festo celebri. Primum faciat clerus et populus electionem episcopi. Postquam autem electio cleri et populi, domini quoque metropolitani auctoritate corroborata fuerit, ipse electus sacerdotalibus uestimentis induatur, preter casulam, et pro casula induatur capa [fo. 103b pluuiali, et sic cum prouintiales episcopi deducant eum per manus coram metropolitano ad examinandum, ipso metropolitano sedente in loco examinationis, dorso uerso ad maius altare. Sedilia uero episcoporum sint disposita ante conspectum metropolitani, in modum corone a dextris et a sinistris electi. Stantes autem episcopi cum electo infra coronam, offerant eum his uerbis.]

Reuertente pater, postulat sancta mater ecclesia, ut hunc presentem presbyterum / ad onus episcopatus subleuetis. [fo. 104

Et metropolitano respondet. Scitis illum dignum esse? Et episcopi. Quantum ad humane fragilitatis spectat examen, credimus illum dignum esse.

Respondent omnes. Deo gratias.

Tunc metropolitano. Oremus.

Dilectissimi fratres ut deus et dominus noster ihesus christus nos et electum nostrum gratia spiritus sancti illustrare dignetur. Per.

Deinde dicat uersiculum istum. Exaltent eum in ecclesia plebis. Et respondent omnes. Et in cathedra seniorum laudent eum. [fo. 104b

Postea mittatur in cathedram et dicat metropolitano hanc orationem.

Omnipotens pater sancte deus eterne, tu hominem dignatus es in celestibus ordinare

sedibus, ut ait psalmista, domine in eternum permanet uerbum tuum in celo, angelos et archangelos, suo tibi ordine mancipari uoluisti, in ueteris testamenti priuilegio, moysen et aaron et samuel inter eos, in sacerdotibus suis qui inuocant nomen eius predestinasti, patriarchas prophetas perungi ordinasti, in noua¹ per filium tuum ihesum / christum apostolos [fo. 105 sanctos nobis omnibus tuis seruis ad solatium elegisti, primum petrum apostolum in cathedram honoris, et mathiam in eiusdem consortis apostolatium, atque cathedram enumerasti, et in numero sanctorum omnium apostolorum euocasti, ut spiritus sanctus ait per prophetam. In cathedra seniorum laudent dominum. In illis temporibus diuino nutu, de aliis similibus hiis similia contigerunt, et tu domine pro tua immensa misericordia, in nostris temporibus da similem gratiam fratri nostro / N. adinstar [fo. 105b sanctorum apostolorum tuorum sedentium in cathedra honoris, et dignitatis, ut in conspectu maiestatis tue dignus honore appareat, et in ipso honore omnibus sibi subiectis, omnigenarum exempla uirtutum dictis et factis, omni humilitate probando mereatur, ut post hanc uitam inter angelicos choros eternarum sedium solio sublimetur. Per.

Sequitur alia oratio.

Adesto supplicationibus nostris omnipotens deus, ut quod humilitatis nostre gerendum est / ministerio, tue uirtutis impleatur [fo. 106 effectum. Per.

Hac oratione expleta, positaque sella metropolitani ante altare, sedentibusque ordinali² silentio omnibus episcopis, et libros ordinationis pre oculis habentibus, dominus metropolitano ita electum scrutinando alloquitur.

¹ leg. nouo.

² leg. ordinatim.

Antiqua sanctorum patrum institutio docet et precipit . ut / is qui ad ordinem [fo. 106b] episcopatus elegitur . maxime ut legimus in canone carthaginensi . antea diligentissime examinetur cum omni caritate . de fide sancte trinitatis ⁊ et interrogetur de diuersis causis uel moribus que huic regimini congruunt . et necessaria sunt retineri secundum apostoli dictum . manus nemini cito imposueris . et ut etiam is qui est ordinandus antea erudiat . qualiter sub hoc regimine constitutum oporteat conuersari in ecclesia dei : et ut inreprehensibiles sint qui ei / manus ordi- [fo. 107] nationis imponunt . Eadem itaque auctoritate et precepto . interrogamus te dilectissime frater . caritate sincera . si omnem prudentiam tuam . quantum tua capax est natura . diuine scripture sensibus accommodare uolueris .

Et respondei electus.

Ita ex toto corde uolo in omnibus consentire et obedire.

Interrogatio.

Uis ea que ex diuinis scripturis intelligis . plebem cui ordinandus es et uerbis docere et exemplis? *R.* Uolo.

Interrogatio.

Uis traditiones orthodoxorum patrum ac decretales sancte / et apostolice sedis consti- [fo. 107b] tutiones . ueneranter suscipere . docere . atque seruare? *R.* Uolo.

Interrogatio.

Uis beato petro sueque ecclesie cui a deo data est potestas ligandi atque soluendi . eiusque uicario successoribusque eius . fidem et subiectionem exhibere per omnia? *R.* Uolo.

Interrogatio.

Uis¹ tali . N.¹ ecclesie michique et successoribus meis fidem et subiectionem exhibere? *R.* Uolo.

Interrogatio.

Uis mores tuos ab omni malo temperare . et quantum poteris domino adiuuante ad omne bonum commutare? *R.* Uolo.

¹ Over an erasure, probably of treuirensi, the first letter of which can still be faintly seen. The words archiepiscopo et successoribus eius have been added in the margin by a rather later hand.

Interrogatio.

/ Uis castitatem et sobrietatem cum [fo. 108] dei auxilio custodire et docere? *R.* Uolo.

Interrogatio.

Uis semper in diuinis rebus et negotiis esse mancipatus . et a terrenis negotiis uel lucris turpibus alienus . quantum te humana fragilitas consenserit posse? *R.* Uolo.

Interrogatio.

Uis humilitatem et patientiam in temet ipso custodire et alios docere? *R.* Uolo.

Interrogatio.

Pauperibus et peregrinis omnibusque indigentibus uis esse propter nomen domini affabilis et misericors? *R.* Uolo.

Interrogatio.¹

Hec omnia . et cetera bona / tribuat [fo. 108b] tibi dominus . et custodiat te ⁊ atque corroboret in omni bono.

Et respondeant omnes . Amen.

Post hec iterum interrogat metropolitanus electum dicens .

CRedis secundum intelligentiam tuam . et capacitatem sensus tui sanctam trinitatem . patrem . et filium . et spiritum sanctum . unum deum omnipotentem . totamque in trinitate deitatem . coessentialem et consubstantialem . coeternam . et coomnipotentem . uniusque uoluntatis . potestatis et maiestatis . creatorem omnium creaturarum . / a quo omnia . per quem [fo. 109] omnia . in quo omnia . que sunt in celo et in terra . uisibilia et inuisibilia . corporalia et spiritualia? *R.* Assentio . et ita credo.

Interrogatio.

Credis singulam quamque in sancta trinitate personam unum deum uerum . plenum atque perfectum? *R.* Credo.

Interrogatio.

Credis ipsum filium dei . uerbum dei eternaliter natum de patre consubstantialem . coomnipotentem . et equalem per omnia patri in diuinitate .

¹ leg. Et archiepiscopus.

temporaliter natum de spiritu sancto et maria semper uir/gine cum anima rationali. [fo. 109b] duas habentem natiuitates . unam ex patre eternam . alteram ex matre temporalem . deum uerum et hominem uerum . proprium in utraque natura atque perfectum . non adoptium . nec fantasticum . sed unicum filium dei in duabus naturis sed in unius singularitate persone . impassibilem . et immortalem diuinitate . sed in humanitate pro nobis et pro nostra salute passum uera carnis passione . et sepultum . ac resurgentem a mortuis tertia die . uera car/nis resurrec- [fo. 110] tione . die quadragesima post resurrectionem cum carne qua resurrexit et anima ascendisse in celum et sedere ad dexteram patris . inde uenturum iudicare uiuos et mortuos . et redditurum unicuique secundum opera sua . siue bona fuerint . siue mala ? *R.* Assentio . et per omnia credo .

Interrogatio.

Credis etiam spiritum sanctum plenum et perfectum uerumque deum a patre et filio procedentem . coequalem . coessentialem . coomnipotentem . et coeternum per omnia patri et filio ? *R.* Credo .

Interrogatio.

/ Credis hanc sanctam trinitatem non [fo. 110b] tres deos . sed unum deum omnipotentem . eternum . inuisibilem et incommutabilem ? *R.* Credo .

Interrogatio.

Credis sanctam catholicam et apostolicam unam esse ueram ecclesiam . in qua unum datur baptisma . et uera omnium remissio peccatorum ? *R.* Credo .

Interrogatio.

Anathematizas etiam omnem heresim . extolentem se aduersus hanc sanctam ecclesiam catholicam ? *R.* Anathematizo .

Interrogatio.

Credis etiam ueram resurrectionem eiusdem / carnis quam gestas ? et uitam eternam ? [fo. 111] *R.* Credo .

Interrogatio.

Credis etiam noui et ueteris testamenti . legis . et prophetarum et apostolorum . unum esse auc-

torem deum et dominum omnipotentem ? *R.* Credo .

Et archiepiscopus.

Hec tibi fides augeatur a domino ad ueram et eternam beatitudinem dilectissime frater in christo. *Et respondeant omnes.* Amen.¹

Hec soli[c]ita mente et studio uigilanti conserua . et tibi commissis nota facere cura . ut unanimes . uno ore collaudetis deum de suis erga nos beneficiis / cui exhibendus est [fo. 111b] honor et gloria per omnia secula seculorum. Amen.

Ita examinatus . et plane instructus . cum consensu clericorum et laicorum ac c[on]sentu totius prouintie episcoporum . maximeque metropolitani uel auctoritate uel presentia ordinetur. Post hec deducatur ante maius altare . et tunc faciat professionem archiepiscopo suo . tenens scripturam in manu . et legat super sanctum altare.

/ **E**Go . N. humilis. ²Talis ecclesie³ [fo. 112] electus . ³uel sancti talis loci³ promitto reuerendo patri . N. dei gratia . ²Talis ecclesie² archiepiscopo . successoribus eius atque matri ecclesie . ¹Talis eni¹ : debitam subiectionem . atque obedientiam secundum instituta sanctorum patrum.

Tunc incipiat cantor introitum ad missam . et electus ad sacrarium deductus . uestimentis et insignibus pontificalibus plenarie induatur.

Introitus ad missam.

† **E** Legit te dominus sibi in sacerdo/tem magnum et aperiens [fo. 112b] thesaurum suum optimum habundare te faciet omnibus bonis. Ps. Exaudiat te dominus in die tribulationis . protegat te nomen dei iacob.†

Cumque finierint introitum . non dicatur kyrieleyson . sed dominus metropolitanus dicat Gloria in excelsis deo . deinde Pax uobis. Et cum spiritu.

¹ Amen, MS.

²⁻³ Over an erasure.

³⁻³ Underlined in red.

†—† A musical staff of four lines has been prepared above these words, but the notes have not been filled in.

Collecta.

Quesusmus omnipotens deus . / ut [fo. 113
huic uiro . N. ad utilitatem ecclesie proue-
hendo . benignitas gratie tue tribuat largitatem.
Per.

Ad timotheum.

Karissime ⁊ fidelis sermo . Siquis episcopatum
desiderat ⁊ bonum opus desiderat . Oportet
ergo episcopum irreprehensibilem esse ⁊ unius
uxoris uirum . Sobrium . prudentem . pudicum .
ornatum . hospitem . doctorem . non uinolentum .
non percussorem . sed modestum . Non
litigiosum ⁊ non cupidum . sue domui bene pre-
positum . filios habentem subditos . / cum [fo. 113b
omni castitate . Siquis autem domui sue preesse
nescit ⁊ quomodo ecclesie dei diligentiam habe-
bit ⁊ non neophitum ⁊ ne in superbiam elatus .
in iudicium incidat dyaboli . Oportet autem illum
et testimonium habere bonum ab his qui foris
sunt ⁊ ut doctrinam dei nostri ordinet in omnibus.

Graduale.

† **I**nmola deo sacrificium laudis et redde altis-
simo nota tua . *N.* Congregate / illi [fo. 114
sanctos eius qui ordinauerunt testamentum eius
super sacrificia † *Alleluia . *N.* Qui posuit fines
tuos pacem et adipe frumenti saciat te .
Alleluia . *N.* Diffusa est gratia in / la- [fo. 114b
biis tuis propterea benedixit te deus in
eternum.*

*Tunc ingrediatur electus designatus sacrarium
cum duobus episcopis . et archidiacono et sub-
diaconis . et acolitis . et induant ipsum electum
cambagis . sandaliis . manicis . dalmatica . pla-
neta . et quando induitur cambagis et sandaliis .
dicatur ab episcopis hec oratio.*

Omnipotens sempiterna deus qui es initium
et finis . fac / istum famulum [fo. 115
tuum . N. fratrem nostrum scilicet . tua bene-
dictione¹ calciari pedulibus istis . in prepara-
tionem euuangelii pacis.

Quando induitur manicis dicatur.

Inmensam clementiam tuam rogamus omni-
potens et piissime deus . ut manus istius

†—† A musical staff of four lines has been prepared above
these words, but the notes have not been filled in.

— Musical notation above these words.

¹ A red cross has been interlined above this word by a later
hand.

famuli tui . N. scilicet fratris nostri . sicut
exte/rius obducuntur manicis istis . sic [fo. 115b
interius aspergantur rore tue benedictionis¹ . ut
quecumque per eas sint benedicenda ⁊ per te
benedicantur . et consecrentur . Qui uiuis et
regnas.

Cum induitur dalmatica . dicatur .

Deus bonorum omnium auctor et largitor .
guberna famulum tuum hunc . N. fratrem
nostrum ⁊ ut sicut hoc typico indumento priscorum
patrum ritu . latiora uestimenta presentialiter
costringuntur . ita mentis eius uane et
uage / cogitationes . ne in effectum peri- [fo. 116
culosum proueniant . te protegente coercentur.

*Post hec deducant ipsum electum duo episcopi
per manus . ante maius altare in conspectu
metropolitani . qui sedens annuntiat audientibus
omnibus clara uoce sine cantu.*

Episcopum oportet iudicare . interpretari .
consecrare . consummare . ordinare . offerre
et baptizare.

*Postea debet fieri sermo de ipso ad populum .
quo facto . statim incipiat clerus . kyrieleyson .
Cum letania . quia ante gloria in excelsis . non
di/citur kyrieleyson . Et prosternant [fo. 116b
se omnes episcopi cum electo ante altare . donec
scola dicat agnus dei [ad] finem litanie . ut autem
surrexerint ascendat metropolitanus ad sedem
suam et circumstantibus eum episcopis omnibus .
consecrandus inclinato capite et iunctis ante
pectus manibus stet ante ipsum metropolitanum .
Et metropolitanus imponat euuangeliorum codi-
cem apertum super ceruicem et inter scapulas eius .
quem duo episcopi uel diaconi assistentes pontifici
apte collocent ita quod pars exterior libri/sit [fo. 117
de super et littere non appareant ipsumque lib-
rum teneant super scapulas consecrandi clericus
qui eidem assistunt . Tunc metropolitanus
manum imponat dexteram super caput conse-
crandi nichil dicens . et omnes episcopi qui assis-
tunt similiter faciant . Deinde consecrator pro-
sequitur orationem sequentem cum nota.*

Adesto supplicationibus nostris [fo. 117b
omnipotens deus . ut quod humilitatis nostre

¹ A red cross has been interlined above this word.

gerendum est ministerio: tue uirtutis impleatur effectu. Per.

Prefatio electi in modum lectionis.

O Remus dilectissimi nobis. ut huic uiro utilitati ecclesie prouidens benignitas omnipotentis dei. gratie sue tribuat largitatem.

Tunc ordinator eius conuertens se ad populum dicat.

Seruanda est dilectissimi fratres in excessu sacerdotum lex. et antiqua ecclesie consuetudo / ut decedentibus aliis. quique [fo. 118] dignissime subrogentur. per quorum doctrinam fides catholica et religio christiana subsistat: ne ouile domini predo uiolentus irrumpat. et dispersas absque pastore oues fur nocturnus inuadat. Recepto itaque dispensatione dei¹ sacerdote uestro sollicito uobis agendum est. ut in locum defuncti talis. N. successor preparetur ecclesie. cuius preuigili cura. et instanti sollicitudine. ordo ecclesie et credentium fides in dei timore melius conualescat qui precipiente apostolo in omni / doctrina formam boni operis [fo. 118b] ipse prebeat. cuique habitus. sermo. uultus. incessus. doctrina sit uirtus. qui uos ut pastor bonus fide instruat. exemplo patientie doceat. doctrina religionis instruat. et in omni opere bono confirmet caritatis exemplo. Secundum ergo uoluntatem domini in locum sancte memorie illius nomine. uirum uenerabilem. iñ. N. testimonio presbiterorum. et tocies cleri et consilio ciuium. ac consistentium credimus eligendum uirum ut nostis natalibus nobilem. / moribus clarum. religione probum. [fo. 119] fide stabilem. misericordia habundantem. humilem. iustum. pacificum. patientem. caritatem habentem. tenacem in cunctis que in sacerdotibus eligenda sunt. bonis omnibus exuberantem. Nunc ergo fratres dilectissimi oremus pro eo. ut deus et dominus noster ihesus christus tribuat ei cathedram episcopalem. ad regendam ecclesiam suam. et plebem sibi commissam.

Sequitur benedictio.

Propiciare domine supplicationibus nostris. et inclina/to super hunc famulum [fo. 119b]

¹ This word should be deleted.

tuum. N. cornu gratie sacerdotalis. benedictionis¹ tue in eum effunde uirtutem. Per dominum nostrum ihesum christum.

* Per omnia secula seculorum. Amen.

Dominus uobiscum. Et cum spiritu tuo.

Sursum corda. Habemus ad dominum.

Gratias agamus domino deo nostro. Dignum et iustum est.

/ Uere dignum et iustum est. equum [fo. 120] et salutare. nos tibi semper et ubique gratias agere. domine sancte pater omnipotens. eterne deus.

Honor omnium dignitatum. que glorie tue sacris famulantur ordinibus. Deus qui moysen famulum tuum secreti familiaris affatu. inter cetera [fo. 120b] celestis documenta culture. de habitu quoque indumenti sacerdotalis instituens. electum aaron mystico amictu uestiri inter sacra iussisti. ut intelligentie sensum de exemplis priorum caperet secutura posteritas. Ne eruditio doctrine tue ulli deesset etati. / cum et apud ueteres [fo. 121] reuerentiam ipsam significationum species obtineret. et apud nos certiora essent experimenta rerum. quam enigmata figurarum. Illius namque sacerdotii anterioris habitus. nostre mentis ornatus est. et pontificalem gloriam non iam nobis / honor commendat uestium. sed splendor [fo. 121b] animarum. Quia et illa que tunc carnalibus blandiebantur obtutibus. ea potius que in ipsis erant intelligenda poscebant. Et idcirco huic famulo tuo. N. quem ad summi sacerdotii ministerium elegisti hanc quesumus domine gratiam [fo. 122] largiaris. ut quicquid illa uelamina in fulgore auri. in nitore gemmarum et in multimodi operis uarietate significabant. hoc in eius moribus actibusque clarescat. Comple in sacerdote tuo² mysterii tui summam. et ornamentis totius glorificationis instructum. celestis un- [fo. 122b] guenti flore sanctifica.*

Tunc consecrator depositis cyrothecis et anulo pontificali resumpto liget caput eius qui consecratur. cum fasciola de panno lineo mundo. ad

¹ A red cross has been interlined above this word by a later hand.

² A later hand has inserted h.

— Musical notation above these words.

hoc preparato ita quod fasciola circumdet caput sub corona que tota debet libera remanere. Deinde consecrator mittat crisma super caput eius in modum crucis et cum pollice dextere manus totam coronam crismate liniat dicens sine nota.

Unguatur et consecratur caput tuum [fo. 123] celesti benedictione in ordine pontificali. in nomine¹ patris. et¹ filii. et spiritus¹ sancti.

Deinde omnes episcopi perungant caput eius. idipsum repetentes. metropolitanus autem finiat brefationem.

Hoc domine copiose in eius caput / influat. hoc in oris subiecta [fo. 123b] decurrat. hoc in totius corporis extrema descendat. ut tui spiritus uirtus et interiora eius repleat. et exteriora circumtegat. Abundet in eo constantia fidei. puritas dilectionis. sinceritas pacis. Sint speciosi munere tuo pedes eius ad euangelizandum pacem. ad euangelizandum [fo. 124] bona tua. Da ei domine ministerium reconciliationis in uerbo et in factis. in uirtute signorum et prodigiorum. Sit sermo eius et predicatio non in persuasibilibus humane sapientie uerbis. sed in ostensione spiritus et uir/tutis. Da [fo. 124b] ei domine clauas regni celorum. ut utatur et non gloriatur potestate. quam tribuis in edificationem non in destructionem. Quodcumque ligauerit super terram sit ligatum et in celis. et quodcumque soluerit super terram. sit solutum et in celis. Quorum detinuerit peccata / detenta [fo. 125] sint. et quorum dimiserit tu dimittas. Qui benedixerit ei sit benedictus. et qui maledixerit ei. maledictionibus repleatur. Sit fidelis seruus. et prudens. quem constituas tu domine super familiam tuam. ut det illis cibum in tempore oportuno. et exhibeat omnem ho/minem [fo. 125b] perfectum. Sit sollicitudine impiger. sit spiritu feruens. Oderit superbiam. humilitatem diligat. nec eam umquam deserat. aut laudibus aut timore superatus. Non ponat lucem tenebras. nec tenebras lucem. Non dicat malum bonum. nec bonum malum. / Sit sapientibus [fo. 126] et insipientibus debitor. ut fructum de profectu omnium consequatur. Tribuas ei domine. cathedram episcopalem ad regendam ecclesiam

¹ A red cross has been interlined by a later hand.

— Musical notation above these words.

tuam. et plebem sibi cummissam. Sis e auctoritas. sis ei potestas. sis ei firmitas. Multiplices super eum benedictionem / et [fo. 126b] gratiam tuam. ut ad exorandam semper misericordiam tuam tuo munere idoneus. tua gratia possit esse deuotus.* Per dominum. *Et respondeant omnes. Amen.*

Subsequenter is qui consecratur extendat manus ambas unam iuxta aliam ante consecratorem et consecrator fundens crisma super manus eius cum pollice liniat totas manus ipsius ab interiori parte dicens sine nota.

Unguatur manus iste de oleo sanctificato. et crismate sanctificationis. sicut unxit samuhel dauid in regem et prophetam. ita unguatur et consecratur in nomine¹ dei patris. et¹ filii et spiritus¹ sancti. facientes imaginem sancte crucis saluatoris domini nostri ihesu christi. qui nos a morte redemit. et ad / regna celorum perduxit. Qui [fo. 127b] uiuit.

Archiepiscopus interim dicat hanc orationem. et ponat oleum cum crismate in manibus dicens.

Exaudi nos pie pater omnipotens eterne deus. et presta ut quod te rogamus exaudias. Per.

Completa benedictione. consecret pollicem cum crismate dicens.

Deus et pater domini nostri ihesu christi qui te ad pontificatus sublinari uoluit dignitetem. ipse te crismate et mystice delibutionis liquore perfundat. et spiritualis benedictionis ubertate fecundet. ut quicquid benedixeris benedicatur. et quicquid sanctificaueris sanctificetur. et consecrate manus istius uel pollicis impositio cunctis proficiat ad salutem. Per.

Tunc consecratus iungat ambas manus et dextram super sinistram teneat cauens ne forte aliquid de crismate possit defluere. Deinde consecrator benedicat anulum.

— Musical notation above these words.

¹ A red cross has been interlined above these words by a later hand.

Benedictio anuli.

Creator et conseruator humani generis . et dator gratie spiritualis . largitor eterne salutis deus . / inmitte bene¹ dictionem [fo. 128b tuam super hunc anulum? ut quicumque hoc sacrosancte fidei signo insignitus incedit . uirtute celestis defensionis . ad eternam uitam sibi proficiat. Per.

Item alia.

Sanctifica¹ quesumus domine anulum istum . Sicut famulus tuus gestator illius . quem in ordinem episcopalem electum sacramus . fide sit plenus . operatione sincerus . in reuelandis atque claudendis sacris misteriis . salubri semper consideratione discretus. Per.

Post hec ipse consecrator mittit/ anulum in digitum anulare[m] dextere manus consecrati dicens .

Accipe anulum scilicet fidei signaculum . quatinus sponsam dei sanctam uidelicet ecclesiam . intemerata fide ornatus illibate custodias. Per dominum.

Item alia.

Accipe anulum pontificalis honoris . ut sis a fidei integritate munitus ante [fo. 129b omnia . misericordie operibus insistens . infirmis compatiens . beniuolis² congaudens . aliena dampna propria deputans . de alienis gaudiis tamquam de propriis exultans. Per.

Post hec consecrator benedicat baculum.

Benedictio baculi.

Deus sine quo nichil potest benedici uel consecrari . hunc baculum bene¹ dicere dignare . ut quocienscumque famulus tuus illum gestando . et te in corde tenendo per hunc sustentatur . tue benedictionis³ ubertate repleatur. Per dominum.

Item alia.

Sustentator humane inbecillitatis deus . [fo. 130] bene¹ dic baculum istum? ut quod in eo exterius designatur interius in moribus famuli tui . N. tue propiciationis clementia operetur. Per.

¹ A red cross has been interlined by a later hand.

² *leg.* beneuolis.

³ A red cross has been interlined by a later hand above this word.

Deinde consecrator dat baculum pastorem consecrato . tangenti ipsum cum digitis utriusque manus paululum apertis sed manibus non diiunctis et dicit consecrator .

Accipe baculum pastoralis officii . id [fo. 130b] est potestatem ligandi atque soluendi? et sis in corrigendis uiciis pie seuiens . iudicium sine ira tenens . in fouendis uirtutibus auditorum animos demulcens . in tranquillitate seueritatis censuram non deserens. Per dominum.

Uel sic.

Accipe baculum sacri regiminis signum . ut imbecilles consolides . titubantes confirmes . prauos corrigas . rectos dirigas in uiam salutis eterne . habeasque potestatem erigendi dignos . et corrigendi indignos. Per. [fo. 131]

Tunc det ei euuangelium dicens .

Accipe euuangelium . et uade predica populo tibi commisso . potens est enim tibi deus augere gratiam . qui uiuit et regnat in secula seculorum. Amen.¹

Tunc metropolitanus recipit consecratum ad osculum. Deinde ductus a diaconis . / deosculatur omnes episcopos et presbiteros . hiis peractis redeat consecratus ad locum ubi sacris uestibus indutus fuerat . et diligenter abluat manus suas. Caput uero non dissoluat usque post finem misse. Scola uero prosequitur ultimum uersum tractus uel repetitionem . alleluia.

Euuangelium secundum marcum.

In illo tempore? circuibat ihesus in circuitu docens? et conuocauit duodecim . et cepit eos mittere binos . et dabat illis potestatem spirituum immundorum . Et precepit eis nequid tollerent in uia . nisi uir/gam tantum. [fo. 132] Non peram? non panem neque in zona es . sed calciatos sandaliis . et ne induerentur duabus tunicis . Et dicebat eis . Quocumque introieritis in domum? illuc manete . donec exeatis inde . Et quicumque non receperint uos nec audierint uos? exeuntes inde . excucite puluerem de pedibus uestris in testimonium illis . Et exeuntes .

¹ A later hand has interlined the words pax tibi.

predicabant ut penitentiam agerent. Et demonia multa eiciebant: et ungebant oleo multos egros. et sanabantur.

Deinde cantetur offertorium. et dum cantatur offertorium. consecratus offerat [fo. 132b] *consecratori duos magnos panes. et duas fialas uini. et duos magnos cereos. et consecrator oblata leuiter tangat. Facta autem oblatione consecratus osculetur manum consecratoris.*

Offertorium.

* **I** Nueni dauid seruum meum/et in oleo [fo. 133] sancto unxi eum manus enim mea auxiliabitur ei et brachium meum confortauit eum.*

Veniente autem pontifice post offertorium ad altare. consecratus qui celebranti consecratori concelebrare debet. accedat ad dextrum cornu altaris. et ibi se collocet habens ante se librum missalem. et capellanum unum indutum superpelliceo qui seruiat ei. Metropolitanus [fo. 133b] *autem officium misse prosequatur ex more. et cum eleuauerit uocem ad dicendum prefationem. consecratus submisce pronunciet eadem uerba. et cetera que secuntur¹ in canone misse. usque ad communionem.*

Secreta quam debet dicere consecrator.

Suscipe domine munera que tibi offerimus pro famulo tuo. N. ut propicius in eodem tua dona custodias. Per.

Infra actionem.

Hanc igitur oblationem seruitutis nostre sed et cuncte / familie tue quam tibi [fo. 134] offerimus etiam pro famulo tuo. N. quem ad episcopatus ordinem promouere dignatus es. quesumus domine ut placatus ac[c]ipias. et propicius in eo tua dona custodias. ut quod diuino munere consequutus² est. diuinis effectibus exequatur. Diesque nostros [in tua pace disponas.]

Benedictio super populum.

Deus qui populis tuis indulgendo consulis. et amore dominaris. da spiritum sapientie

— Musical notation above these words.

¹ leg. sequuntur.

² leg. consecutus.

quibus tradidisti regimen discipline: ut de profectu sanctorum oui/um. fiant eterna [fo. 134b] gaudia pastorum. Amen.

Et qui dierum nostrorum numerum. temporumque mensuras. maiestatis tue potestate dispensas: propicius ad humilitatis nostre respice seruitutem. et pacis tue habundantiam temporibus nostris pretende perfectam. Amen.

Collatis quoque in me per gratiam tuam propiciare muneribus. et quem fecisti gradu episcopali sublimem fac operum perfectione tibi placabilem. atque in eum dirige affectum cor plebis et presulis: ut nec pas/tori [fo. 135] obedientia gregis. nec gregi umquam desit cura pastoris. Amen.

Quod ipse.

Item alia benedictione.¹

Benedicat² tibi dominus custodiensque³ te sicut uoluit super populum suum constituere pontificem: ita et in presenti seculo felicem. et in futuro eterne felicitatis faciat esse consortem. Amen.

Clerum ac populum quem sua uoluit opitulatione. tua sanctione congregari⁴ sua dispensatione et tua amministrazione. per diuturna tempora faciat feliciter gubernari. / Amen. [fo. 135b]

Quatinus diuinis monitis parentes. aduersitatibus carentes. bonis omnibus exuberantes. tuo ministerio fide exequendo. et in presenti seculo pacis tranquillitate fruuntur. et tecum eternorum ciuium consortio potiri mereantur. Amen.

Quod ipse prestare dignetur.

Postea dicat episcopus. Et pax eius sit semper uobiscum. Et cum spiritu tuo.

Agnus dei [qui tollis peccata mundi miserere nobis.]

Cum autem metropolitanus se communicauerit debet etiam consecratus communicare de manu ipsius recipiendo hostiam integram [fo. 136] *manu eius prius osculata. qua recepta consecrator recipiat eum ad osculum. Debet etiam consecratus communicare de sanguine domini nostri ihesu christi. Post communionem uero*

¹ leg. benedictio.

² A red cross has been interlined above this word by a later hand.

³ leg. custodiatque.

⁴ Originally written congregis.

consecratus transferat se ad sinistrum cornu altaris. Tunc metropolitanus benedicat mitram simplicem que sit alba.

Benedictio mitre.

DEus cuius providentia statuit ut mitra pontificis caput ornaret misericordie sue dono concedat¹ ut hoc capitis orna/men- [fo. 136b] tum [ministerio] bonorum operum ad ornatum anime conuertatur. Per christum.

Cum detur ei mitra dicatur.

DEus qui mitre pontificalis honore te uoluit insignire clementer annuat ut que per mitre cornua figurantur ad tutelam et salutem anime fortiter et prudenter corde tractet² et ore. Per christum.

/ Tunc cantet clerus communionem. [fo. 137

^{*}**S**icut unguentum in capite quod descendit in barbam barbam aaron quod descendit in oram uestimenti eius mandauit dominus benedictionem in seculum.*

Tunc dicat metropolitanus postcommunionem.

Plenum quesumus domine in nobis remedium tue miserationis operare et tales nos esse /perface ut propicius nos ubique [fo. 137b] fouere digneris. Per.

Finita missa et data benedictione. Consecratus redeat ad locum suum ubi indutus fuerat. et deposita planeta diligenter abstergatur caput ipsius et dissoluatur fasciola qua ligatum fuerat et honeste locetur. sicque acceptis cyrothecis pluuiali et mitra preciosa necnon et anulo pontificali. ascendat equum coopertum candido panno et ueniat benedicendo per uiam ad palatium pontificis. quo depositis sacris uestibus ipsa die pran/dium sumere debet. Si uero [fo. 138] immediate post pontificem ueniat per eandem uiam a benedictione danda per uiam abstinere debet.

Missa episcopi pro se ipso ordinato.

Oratio.

DEus mundi creator et rector. ad humilitatis mee preces pla[ca]tus attende. et me famu-

^{*}—^{*} Musical notation above these words.

¹ A red cross has been interlined above this word.

² leg. tractes.

lum tuum quem nullis suffragantibus meritis. sed immensa largitate clementie tue celestibus mysteriis seruire tribuisti. dignum sacris altaribus fac ministrum? ut quod mea celebrandum uoce depromitur. tua / sanctificatione [fo. 138b] firmetur. Per.

Secreta.

AD gloriam domine tui nominis annua festa repetentes sacerdotalis exordii. hostiam tibi laudis offerimus. suppliciter exorantes? ut cuius ministerii uice tibi seruimus immeriti. suffragiis eius reddamur accepti. Per.

Infra canonem.

HAnc igitur oblationem seruitutis mee quam tibi offero ego famulus tuus ob diem in quo me dignatus es ministerio sacro constituere sacerdotem. obsecro domine placatus accipias. et / quod in me largiri dignatus es. pro- [fo. 139] picius custodire digneris. Diesque nostros.

Benedictio super populum.

OMnipotens deus qui in populo suo ministerio utitur sacerdotum? conferat uobis sue propiciationis et benedictionis donum. Amen.

Quique me indignum. nullis existentibus meritis. sed gratuita sua pietate huic ecclesie preesse uoluit? suffragiis sanctorum suorum. me ab omnibus uinculis peccatorum absoluat. sanctisque suis altaribus strenuum dignumque minis/trum efficiat. Amen. [fo. 139b]

Quatinus per exempla sanctorum sacerdotum qui in hac sede et in hoc ministerio ei placuerunt gradientes. gregemque commissum. secundum suam uoluntatem. eo opitulante regentes. ab omnium pastorum pastore christo domino. premia sanctis promissa. una cum subditis percipere. et in electorum suorum numero mereamur adiungi. Amen.

Quod ipse.

Postcommunio.

REpleantur consolationibus tuis domine quesumus tuorum corda fidelium. pariterque et / de ecclesie presule. et de suorum [fo. 140] uotorum plenitudine gratiarum referant actionem. Per dominum.

INDEX OF LITURGICAL FORMS.

The references are to the columns of the text. Antiphons, grails, postcommons, epistles, gospels, &c., have *ant.*, *grad.*, *postc.*, *ep.*, *ev.*, &c., prefixed to the reference number. Collects, blessings, and exhortations are not specially distinguished.

ABBREVIATIONS.

Dns., Dne, Dno., = Domin-us,-e,-o.

ops. = omnipotens.

qs. = quaesumus.

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PLATES.

PLATES IN GOLD AND COLOURS.

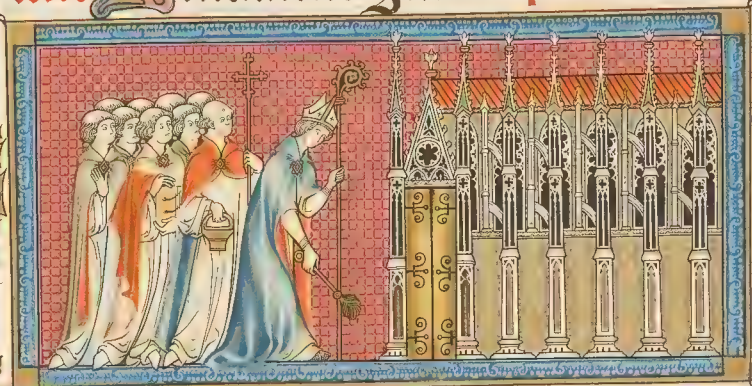
- I. Fo. 7, described above p. xxii.
- II. Fo. 14, described above p. xxiii.
- III. Fo. 32^b, described above p. xxiv.
- IV. Fo. 79, described above p. xxviii.

PLATES IN COLLOTYPE.

5-100. For descriptions see above pp. xii. to xxxii.

* * The reproductions are of the size of the originals.

1.
 cus per parietes iusta fundamentū ecclie.
 Tunc ueniens ep̄s ante hostium. post p̄
 mū circuitū dicat. **O** remus. Et dyaco-
 nus. **A**lectamus genua. postea. leuate.



m̄ps sempiternē d̄s. **Señt. ozo.**
 qui in omni loco dñationis
 tue totus assistis. totus operaris. ad-
 to supplicationibz n̄is. et hui' domus
 cui es fundator. esto protector. Nulla





quam metuendus est locus iste

ue re non est hic aliud nisi domus

de i et por ta celi *ps*. Bñdictus dñs

Sum ps et cū **G**loria pñ. *Repetendo. a.*





Sancti **✠** fietur. et conse **✠** crat
 hic altare per istam unctionem
 et nostram benedic **✠** tionem. in nomi-
 ne patris. et filij. et sps sc̃i. in honore et
 memoria sc̃e crucis. et sc̃i. **Q.** uel sc̃oz. **III.**
*Sunt incensum in circuitu ipsius altaris
 alio sacerdote ferente. et it̃m c̃antes. ā.*



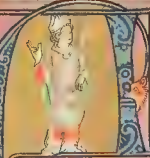
Dificauit moyses altare dño deo

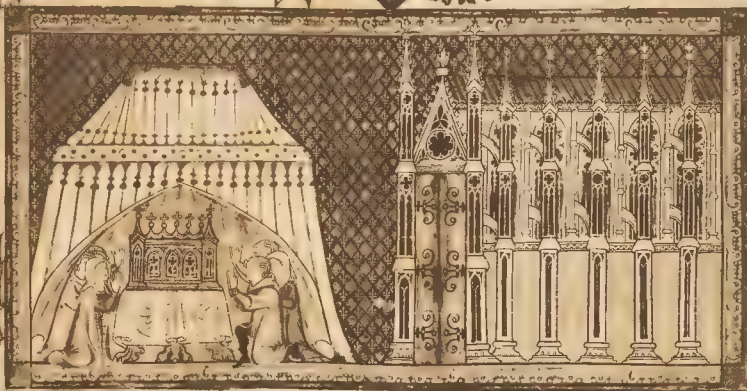
flectentes genua. sicut ante patrem
a deo sibi constitutum.



Benedictio altaris canonicorum.
fiat sicut altaris monachorum.
et omnibus eodem ritu expletis. psalmus.
letanias. et precibus. Dicat episcopus super e-
lectum has orationes. ante epistolam.

Propterea supplicationibus nostris
omnipotens deus. ut quod hu-








In die in dedicatione ecclesie. Prædie an-
 tequam ecclesia consecratur. deferantur
 reliquie in loco honesto extra ecclesiã sub
 tentorio. fiantq; ibi uigilie p totam noc-
 tem. In preparando se ad diuinũ officiũ
 in bñdictõe eccleie. dicat ep̃s in ip̃a domo
 in q̃ preparat se hanc orõnem sine. Dñs
 nobiscũ. Et sine. Oremus. oratio.

Virtutum celestium deus de cuius



gratie rore descendit. ut ad ministeria
tua purgatis sensibz accedamus. p̄a
q̄s. ut in eoz traditione sollempniter
celebranda. tibi placitum deferamus ob
sequium. p̄.  non alia

eus qui ineffabilis obseruantia
sacramenti. famuloz tuoz pre
paras uoluntates. donis tuis corda no
stra purifica. ut quod sc̄a est deuotio
ne tractandū. sinceris mentibz gregua
mur. p̄ rdo ad b̄ndicendū ecclesiam.
primū ueniat ep̄s indu t̄ sacris uestim̄
tis. hoc est alba. stola. s̄n manipulo. ca
pa serica. cū cambuca. s̄n sandalijs. et

iii





cyrotheas. mitra pluuiali. Sile et deus
ueniat ad tentorium in q̄ preterita nocte
reliquie fiunt. fiatq; ibi letania sedente q̄o
super sellam pontificali. et dicat scola leta
niam. finito autem.

Ut pontificem n̄m in sc̄a religione cōserua
re dignis. **H**ic surgat ep̄s et signet ecclē
siam dicens ter.



Ut eccliam istā b̄ndic̄ et cōsecrare dignis?



Et de cetero stet. **H**acta letania. dicat ep̄s
hanc orōnem s̄i dñs uobiscū. **O**remus.

Tuifer a nobis dñe q̄s iniquitates
nostras. ut ad scā scōr mercedē
puris mentibz introire. **P** **D**einde ac
cedens ad tentorium tangat reliquias os-
culans. et reponat in eodē loco dicens hñc
orōnem. s̄i dñs uobiscū. et s̄i oramus.

Tac nos dñe scōr tuor specialiter di-
cata membra contingere. quor
cupimus patrocinia incessanter habere. **P**.

Sequit' exorashū. salis extra ecdiam. et

Dicat episcopus.

Roro te creatura salis per **H**dm





quam in usum humani generis tribuisti.
 bene **H**dicere. et sc̃ifi **C**care tua pietate dig-
 neris. ut sit omnib; sumentib; salus mē-
 tis et corporis. et q̃cqd ex eo tactum uel res-
 persum fuerit. careat omni immunditia:
 omniq; impugnatione spiritualis neq̃tie.
 p. dominum nostrum. *Exorcismi aque.*



Croco te creatura aque in **I**no-
 mine dei patris om̃ipotentis et
 in **I**nomine ihu xpi filij eius dñi no-
 stri. et in **V**irtute sp̃s sc̃i. ut fias aq̃
 crociata ad effugandam omnem potes-
 tatem inimici. et ipsum inimicum era-
 dicare et explantare ualcas cum angelis





non aura corrumpis. discedant om̃s insi-
 dic latentis inimici. et si quid est quod
 aut incolumitati habitantium inuidet
 aut quieti. aspersione hui⁹ **A**que effu-
 giat: ut salubritas per inuocationem
 tui nominis expetita. ab omnibz sit in-

Epugnationibz defensa. **P.** dñm. hic fiat
 fiat cōmictio salis et cōmictio.
Aque. in nomine patris. et filij.
 et spirit⁹ sancti. **A**mnē. **B**ñdictō sup utriūqz.

Deus inuictę uirtutis auctor. et
 insuperabilis imperij rex. ac sem-
 per magnificus triumphator. qui ad-
 uerse dominationis uires reprimis. q̃



eleuent pbr̃i ip̃as reliquias in fextro cū
honoꝛe et laudibz. cū crucibz et thuribulis
et luminaribz et accedāt ad eccl̃iā psallētes.



Surgite sancti de mansionibz uestris
loca sanctificate pleni benedicite et nos
homines peccatores in pace custodite. a.





um iocunditate exi bi tis et

cum gaudio deduce mini nam et

montes et colles exi hant expe-

Sequitur

stantes nos cum gaudi o. oꝝo sine

cus qui ineffabi dñs ⁊ sñ oꝝem.

lis obseruantia sacramenti. fa-

muloz tuoz preparas uoluntates. do-

nis tuis corda nostra purifica. ut qd

scā est deuotione tractandum. sinceris

mentibꝫ exequamur. P. xp̄m dñm nrm.





hic nequicia contrarie potestatis ob-
sistat. sed uirtute sp̄s sc̄i oprante. fiat
hic semper purum seruitium: et deuota
libertas. p̄. eiusdem. **A**nima orōne. ac
cedat ep̄s ad lotium. percutiens cum cā-
bucca sua. super liminare semel. et dicat
istum uersum legendo.



Tollite portas principes uestras et ele-
uamini porte eternales et introibit rex



glorie. **Q**ui dyaconus. Deintus respon-
dens dicat interrogando. **Q**uis est iste
rex glorie? **C**ontra pontifex responde-
do addat hoc. **D**ñs fortis dñs potens
in prelio. **D**einde recedens ab hostio cir-
cuit ecclesiam cum clero aquam spr-
gendo per medium parietis forinsecus.
et cantando hoc. **℞**. q. sequit. cū uersu.



n circuitu tuo domi ne lumen



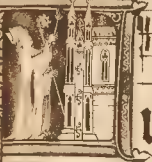


mps sempiternus deus. qui. o. r. o.
 per filium tuum angularem sci
 licet lapidem. duos e diverso uenientes
 ex circumcisione et preputio parietes
 duosq; greges ouium. sub uno eodq;
 pastore unisti. da famulis tuis per
 hec nostre deuotionis officia indissolu
 bile uinculum caritatis. ut nulla di
 uisione mentium. nullaq; puerita
 tis uarietate sequestrentur. quos sub
 unius regimine pastoris unus grex
 continet. uniusq; te custode ouilis sep
 ta concludit. p. cum. **P**ost hec accedes
 ad hostium perueniat sedo super limina



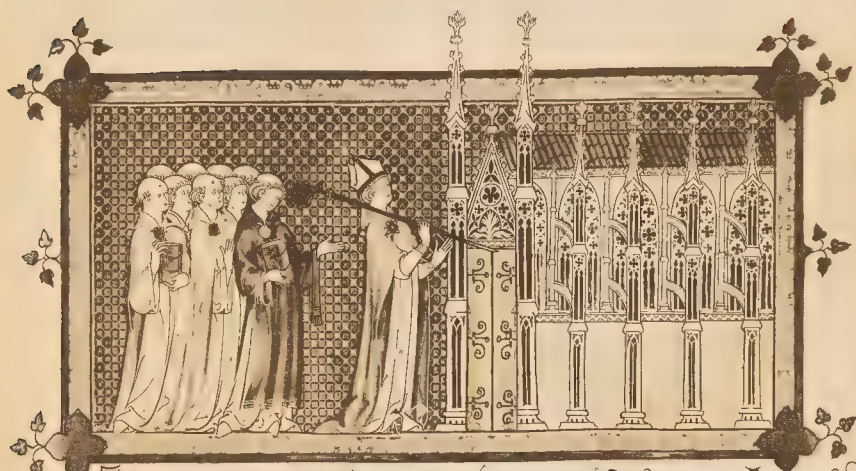


re. et dicat. **C**ollite portas principes
 uestras. et eleuamini porte eternales?
 et introibit rex glorie. **E**t dyaconus
 respondeat. **Q**uis est iste rex glorie?
Qui pontifex. **D**ñs fortis dñs potēs
 in prelio. **D**onde itē circumcat ecclesiam
 aquam spargendo. circa tectum ecclesie
 forinsecus et cantando hoc. **R.**



Circumdatus est domus domini super
 uer ticem monti um et ex altata
 est super omnes col les et uenient





Et draconus. **Q**uis est iste rex glorie?
Et episcopus. **D**ñs uirtutum ipse
 est rex glorie. Addiciens. **A**pri. **T**unc
 statim hostio aperto. intrans ecclesiam
 cum ministris duobz ul' tribz ul' plibz.
 et cum mātionario et acolito dicat. tribz
 uicibz. **P**ax huic domui. **R**espōdetur.
Amen. **E**t clauditur ostium ecclesie.
 et ep̄s ueniat ante altare. et ibi proster



nat se super sellam pontificalem. et fiat
ibi letania



Ryzdeyson.

Xp̄deyson.

Xp̄ audi nos.

Per triumphū scē
crucis liba nos dñe

Scā maria. or

Scā dei genitrix. or

Scā ugo uginū. or

Scē michael. or

Scē gabriel. or

Scē raphael. or

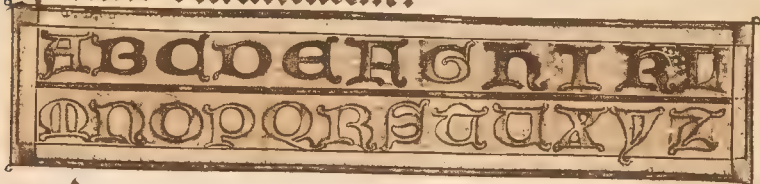
Om̄s s̄i angli et

archangli. orate p.

Scē ioh̄s bapt. or



si prolixitas ecclesie erigat. incipiensq; iterum de sinistro angulo orientali. scribat alphabetum latinum. usq; ad dextrū angulum occidentalem.



Intim canant qui cum eo sunt antli ut s.

Quam metuendus est. Cum ps. Bñ dictus. Deinde ueniens ante altare dicat.

Aus in adiutorium meum intende.

Et chorus. **R.** Dñe ad adiuuandum. me festina. Cum Gloria pñ. totum ab sq; alla. Deinde bñdicat saltem et aquā in medio ecclesie dicens. **A**diutorium



nīm. **S**it nomen et cetera. Tunc exoraret sal.

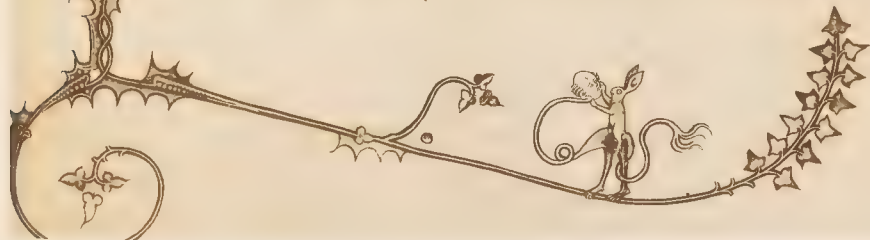


Exoraro te creatura salis in nomi-
ne dñi nostri ihū xpī qui aplis
suis ait. uos estis sal tē. et per aposto-
lum dicit. cor uestrum sale sit conditū:
ut scificeris ad consecrationem huius ec-
clesie. ad expellendas omnes demonū tēp-
tationes. et omnibz qui ex te sumpserint.
sis corporis et anime tutamentum. et sani-
tas. et protectio. et confirmatio salutis.


p. eum qui uenturus ē. **S**equitur oratio sñ. Dñs





Rogamus et obse uobcū et sñ orcm.



Rogamus te dñe scē pater omīpotēs
eternē deus. ut hanc creaturam salis qm






 omine deus pater om̃ps b̃nedic
 hanc creaturam salis ad effugā
 dum inimicum et ei salubrem medici
 nam immitte: ut ad anime et corporis
 s̃c sumendum proficiat salutem. p. xpm̃.


 Exorcizo te creatura aq̃ sc̃pt̃ exor
 in  nomine dei p̃ris as̃m̃ aque.
 et in  nomine ih̃u xpi filij eius et
 spiritus  sancti omnis uirtus adu
 sarij. et omnis incurfio dyaboli. om̃e
 fantasma. omnisq; inimici potestas
 eradicare et effugare ab hac creatura aq̃.
 p. eum qui uentur' est. p̃t̃ ali' exorcism'


 Exorcizo te creatura aque in  no



mine dei patris omnipotentis et **F**ilii
 et spiritus **S**ancti. ut repellas dyabo-
 lum a termino iustorum. ne sit in umbra
 oculis huius ecclesie: et tu dñe effunde
 spm tuum scm in hanc ecclesiam tuā
 ut perficiat sanitatem corporum anni-
 marumq; adorantium te ut manifice-
 tur nomen tuum in gentib; et incre-
 duli corde conuertantur ad te et non
 habeant alium deum preter te solum do-
 minum. Qui uenturus es. Scit ali' eor

Procreo te creatura aque. asinus.
 per deum **Q**uiuum per deum **U**
 uerum per deum **S**anctum et per dñm





nostrum ih̄m xp̄m. ut efficiaris aqua

B sancta aqua benedicta. ut ubi-
cumq; effusa fueris uel aspersa. siue in
agro. siue in domo effuges omnem fā-
tariam omnemq; inimici potestatem.
ut spiritus sanctus habitet in domo
hac prestante eodem dño nostro qui uē-
turus est. Sequit̄ oꝛo sñ dñs uo et sñ oꝛem̄.

Domine deus pater om̄ps statutor
et conditor omnium clementor̄.


qui per ih̄m xp̄m filium tuum dñm
n̄m clementum hoc aque. in salutem
humani generis esse uoluisti. te suppli-
ces deprecamur. ut exauditis oꝛonib;



nostris. eam tue pietatis respectu scifices:
 atq; ita omnium spuum immundor
 ab ea recedat incurio: ut ubicuq; fuerit
 in nomine tuo aspersa. gratia tue bndic
 tionis adueniat. et mala omnia te pro
 piciante procul recedant. p. eundē. Bndict

Sanctificare per uerbū. aque.
 dei unda celestis: scificare aq.
 xpi calcata uestigijs. que montib; pres
 sa non clauderis. que scopulis illisa nō
 frangeris: que tris diffusa. non deficiis.
 Tu sustine aridam: portas montium
 pondera. nec dimergis. Tu celoz uertice
 contineris: circumfusa per totum. lauas



et aque fiat in **I**n nomine patris et **I**
 filij et **I** spiritus sancti. orō sū dñs et sū

 cus inuictę uirtutis auc orcm.
 tor. et insuperabilis imperij rex ac
 semper magnificus triumphator. qui
 aduersę dñationis uires reprimis. qui
 inimici rugientis scruiciam supas. q̃
 hostiles nequicias potenter expugnas.
 te dñe trementes et supplices deprecam̃
 ac petimus. ut hanc creaturam salis et
 aque dig^{ne} **I**nanter accipias: benign^{us} **I**
 nus illustres: pietatis tue more sc̃i **I**
 fices: ut ubicumq; fuerit aspersa. per i
 uocationem sc̃i tui nominis omnis



dia semper mihi mansura consistat.

P. dñm. eiusdem. Benedictio. uini.

Dñe ihu xpe qui es uitis uera.

qui in chana galylee uinum ex

aqua fecisti. multiplica super nos mi

sericordiã tuam. et bene **B**dic atq; scifi

Eca hanc creaturam uini: ut super quẽ
ex ea fustum fuerit. diuine benedictionis
tue dulcedine repleatur: saluator mūdi. **o.**

Deinde ponat uinum in ip̃m aquam.

in modum crucis. et dicat

Siat cōmistiō uini cum sale. et

aqua. et cinere. in **I**nomine

patris. et **F**ilii. et **S**piritus sancti.



Ecce p̄fatio. aq̄ cū uino mixte. sū. dñs.
cum om̄ipotentem fr̄es et sū orem̄.

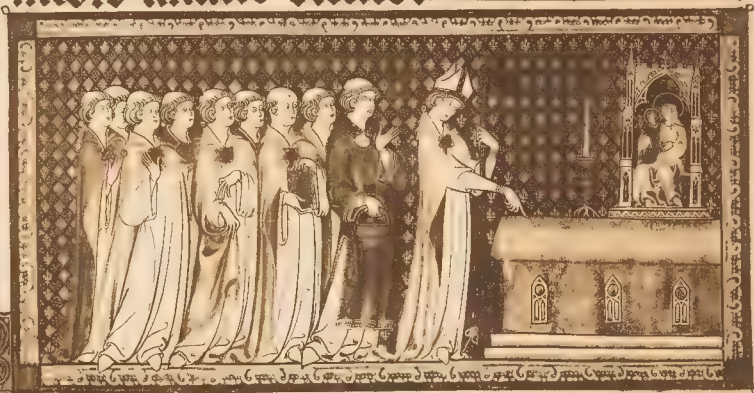
kn̄i in cuius domo mensionēs
multe sunt supplices deprecamur. ut eccl̄iā

istam. altare istud ben̄dicere et custo
dire dignetur per asperisionem huius aq̄
cum uino mixte ut tenebras ab eo repel
lat. et lumen infundat nullam seuenti
aduersario potestatem tribuat. s̄ propria
sit mens dei ut nullam in ea inimicus
habeat licentiam nocendi. p̄. xp̄m. B̄ndictō

O m̄ps sempiternē aq̄ cū uino mixte
deus qui es creator et conseruator
humani generis. et dator gratie sp̄ualis



atq; largitor eterne salutis: emitte spm
 scm tuum super uinum hoc. aque mix-
 tum: ut armatum uirtute celestis defen-
 sionis. ad consecrationem huius ecclie
 proficiat. **P.** dñm. in unit' eide. **T**unc
 ingressus ep's ad altare. primo cum pol-
 lice suo de ip'a aqua sc'a faciat crucem in
 medio altaris dicens.



Sancti **E**ficetur hoc altare. in no



munc **P**atris et **F**ilii et **S**p̄s sancti.
in honore et memoria sc̄e crucis. et beate
marie. et sanctorum. ill. uel sc̄a. **R.** Et ep̄s.

Par tecum. Et dyacon. **R.** Et cum sp̄u
tuo. Deinde in dextera parte. et post in sini
stra. per quatuor cornua altaris faciat
crucis de ip̄a aqua. et post ysope aspergat
ip̄m altare. septem uicibz. ī circuitu. canēdo.

Asperges me domine ysope et munda
bor lauabis me et super niuem dealbabor.

Ps̄. **M**isere mei deus. Cum **G**loria p̄ri.

Et repetitione antl̄e. si necesse fuerit. Deinde



circueat ep̄s ip̄am ecclesiam tribz uicibz.
 aqua sc̄a spargendo per parietes. circa fun-
 damentū. incipiens a dextra parte orientis.
 usq; redeat in orientē. Et in primo circui-
 tu canat. a. sup̄ d̄cā. **A**sparges me dñe.
 Cum. ps. **M**iserere mei d̄s. Et cum **G**loria
 p̄ri. Et repetatur anth̄ si necesse fuerit. In se-
 cūdo circuiitu sp̄gatur aq̄ per medios pa-
 rietes. et cantetur ista. a. que sequitur.

Simulabo cum uiro sapienti qui
 edificauit domū suā sup̄ petra. ewv.
 ps. **E**rgat deus. Cum **G**loria p̄ri. Sñ



repetitione antih. et statim post psalmū
cantatur responsū quod sequitur. &



Domine uniuerso rum qui

nullam ha bes indi genti am uolu

i sti templum tuum fieri in no bis

conserua domum istam im macu la tā

meternum domi ne. ps. **T**u do mine

cui humilium semper et mansuetorum





Deinde ep̄s sp̄ngat aquam per
 exovae. mediū ecclesie in longum et ī
 latum faciens crucem sup̄ paup̄mētū. et
 canitur hec anth̄m que sequit̄ cum. ūsu.



Domus mea do mus orationis

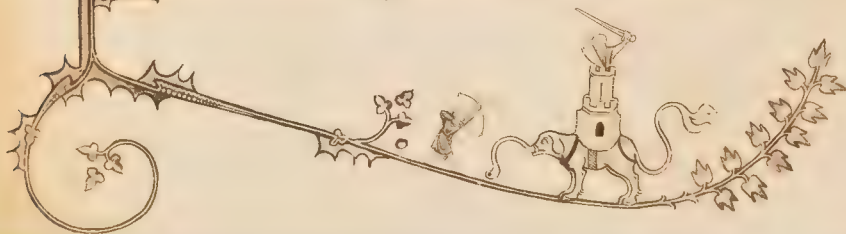
uocabitur. **N**arrabo nomen tuum

fratribz meis in medio ecclesie laudabo te

Et ceta que dicuntur.

Gloria. exovae. Qua finita in medio
 ecclesie ep̄s dicat. **O**remus. Et dyacon?

Rectamus genua. Et. leuate.





Deus qui loca nomini tuo oꝛo.
 dicanda sãficas. effunde super
 hanc orationis domum gratiam tuã:
 ut ab omĩbz hic inuocantibz nomen
 tuum auxilium tue misẽ sentiatur. p.
 Qua finita. stans ep̃s in ip̃o loco dicat.
Oremus. Et dyaconus. **A**lectamus
 genua. Et. **L**euate. Et sic seq̃t. oꝛo. i. 2. sc̃
Deus sãficationum tũc basilicę.
 om̃ps dñator. cuius pietas si
 ne fine sentitur. deus qui celestia simul
 et trena cõplecteris. seruans misericordiam
 tuam populo tuo ambulanti ante cõs
 pectum glorię tue exaudi preces seruoꝝ



stanter in scē trinitatis confessione. fide
catholica perseverent. p. dñm. Deinde di
cat excelsa voce. p̄fato. **P**er om̄ia se
cula sc̄lor. **A**men. **D**ñs uobiscum.

Rursum corda. **G**ratias agamus
dño deo nro. **V**ere dignum et iustum
est equum et salutare. Nos tibi semp
et ubiq; gr̄as agere. dñe scē. pater om̄ps.

Eterne deus. **A**desto precib; no
stris. adesto sacramentis: adesto
etiam pijs famulor; tuor; laborib;: no
bisq; misericordiam tuam poscentib;. Des
cendat quoq; in hanc ecclesiam tuam
quam sub inuocatione sc̄i tui nomi



fer inductus alba stola. cappa serica. mi-
tra cum cambuca in manu. debet se in-
clinare super sellam pontificalem in me-
dio choro. ipso inclinato fiant letanie
a cantoribus. usque dum pontifex erigat
se. et tenens cambucam cantet ter.



Ut hoc altare bene **B**dicere et conse-
Ccrare digneris. Te rog. Residuum
letanie cantent cantores. Qua finita



faciat ep̄s benedictionem aque que fit
in consecratione ecclesie. Qua facta ep̄s
dicens ep̄s ad altare faciat crucē de aqua
b̄ndicta cum pollice suo. in medio alta-
ris. ita dicendo.



Sanctificetur hoc altare in nomi-
ne patris et filij et sp̄s sc̄i. Amē.
Pax tecum. Et cum sp̄u tuo. Cum
ad altare debet scola incipere Intro-



Summus deus qui ima et media
 summaque custodis. qui omnem
 creaturam intrinsicus ambiendo con-
 cludis: sanctifica atque benedic
 hanc creaturam calcis uel sabuli. p. xiii.
 Tunc extergatur altare linthis. postea
 episcopus deferat incensum super altare. et in thu-
 ribulo. et dicat scola graduale secundum uersum.



Incensatur ora tuo me a sicut
 incensum in conspectu tuo o deo mine
 Tunc de oleo sanctificato faciat episcopus
 crucem in medio altaris et per



quatuor angulos altaris. ita dicendo.



Sanctificetur. et consecretur
hoc altare per istam unctionem
et nostram benedictionem. in no-
mine patris. et filij. et sp̄s sc̄i. in hono-
re et memoria sc̄e crucis. et sc̄i. **R.** uel
sc̄or. ill. post hec incipiens ep̄s h̄c. **a.**



Rexit iacob lapidem in titulum




litatis exaudi: et p̄a ut in hac mensa
 sint tibi libamina accepta. sint grata.
 sint pingua. et sc̄i sp̄s rore perfusa:
 ut omni tempore in hoc loco supplicā
 tis familie tue anxietates releues. e
 gritudines cures. preces exaudias. uo
 ta suscipias. desiderata confirmes. pos
 tulata concedas. p̄. dñm. postea dicat

Omnia sc̄la sc̄lor alta uoce.
Amen **D**ñs uobiscum **E**t
 cum sp̄u tuo **S**uscipium corda **H**abe
 mus ad dñm **G**ratias agamus do
 mino deo n̄ro **D**ignum et iustū est
Terc dignum et iustū est equum



et salutare. Nos tibi semper et ubiq;
gratias agere: dñe scē pat' omnipotēs

Eterne deus. prefatio. 

Et ut propensiori cura. et atten-
tiori famulatu. tibi seruitutis officia
deferamus: hoc presertim in tempore
quo religiosarum mentium habitū
ultra parietum ornatum delegisti.
templum istud in quo scōz tuoz.
ill. mentio habetur. bene **E**dicere et
scī **E**ficare digneris: per quoz sacrā
reuerentiam et honorem. sacratissimo
nomini tuo hoc altare dedicamus.
hoz igitur dñe efflagitatus precibz.





spirituali conuiuio preparata. Tu ergo
 dñe proprio ore tuo hostias super im-
 positas bene **B** dicato: et benedictas
 suscipito: atq; nobis omnib; tribue
 ut participatione earum uitam adqui-
 ramus sempiternam. P. dñm. Scit
 statim oꝛo sine dñs uobiscū et sū orem.



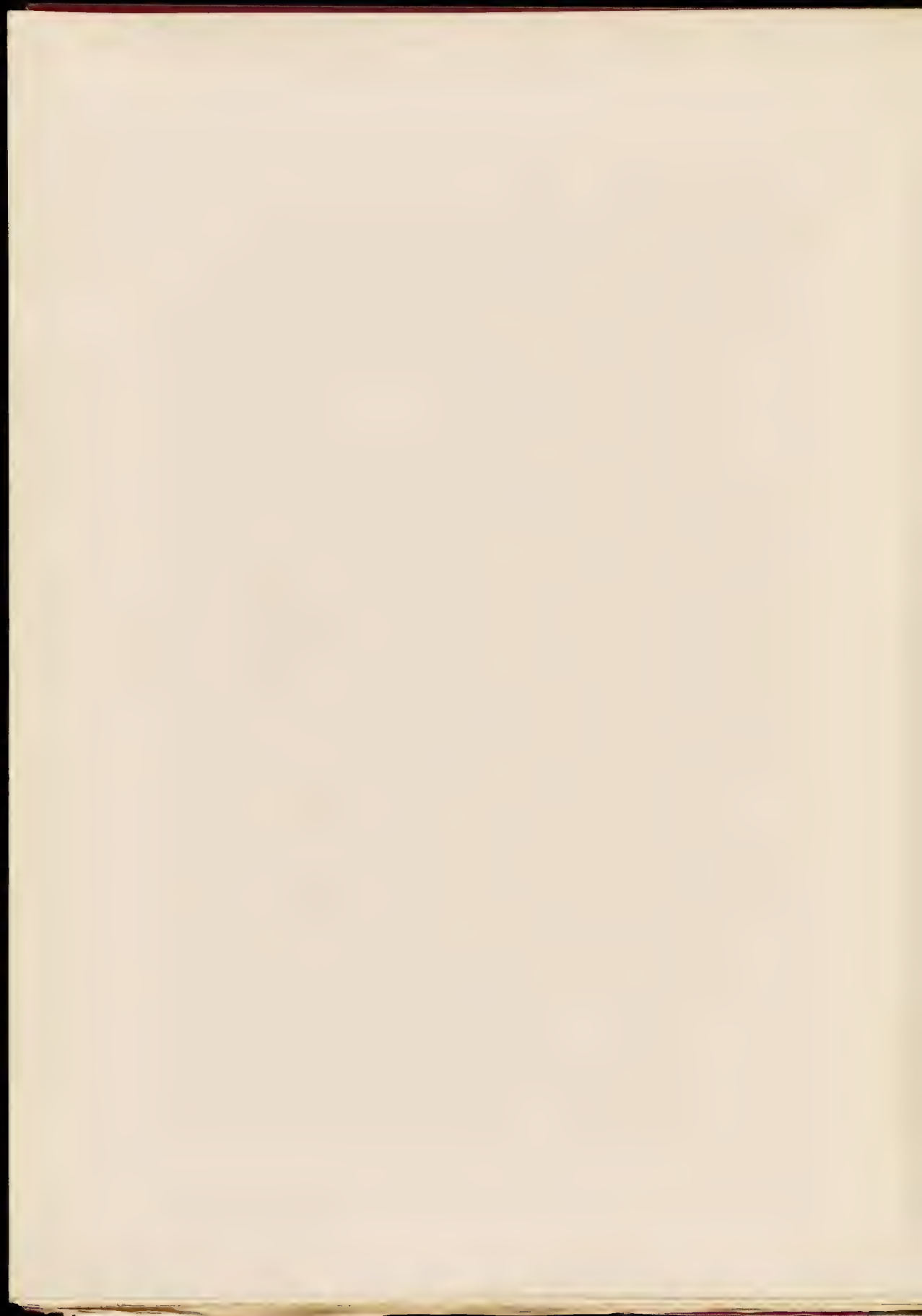
aiestatem tuam dñe humilit
 imploramus. ut altare hoc sa-
 cre unctionis libamine ad suscipienda
 populi tui munera inunctum. poten-
 ter bene **B** dicere et sancti **B** ficare
 digneris. ut quod nunc a nobis in-
 dignis sub tui nominis inuocatio



ut plebis oblata suscipiat: et altari
per sacram unctionem perfecto. dum
propiciationem sacroꝝ imponimus:
ipsi propiciatores dei esse meream. p.

xpm. Sequit' bñdctō tabule. **O**ñs
uobiscum. **O**remus. oratio.

Supplices tibi domine deus pat'
omnipotens preces effundim'
ut metalli huius exolitam mate-
riam supernis sacrificij imbuendam
ipse tue dotare sanctificationis uber-
tate digneris. qui quondam scripsi-
sti lapideis legem in tabulis. p. dñm.
postea seq̃tur oꝛō sū dñs et sū orem'.



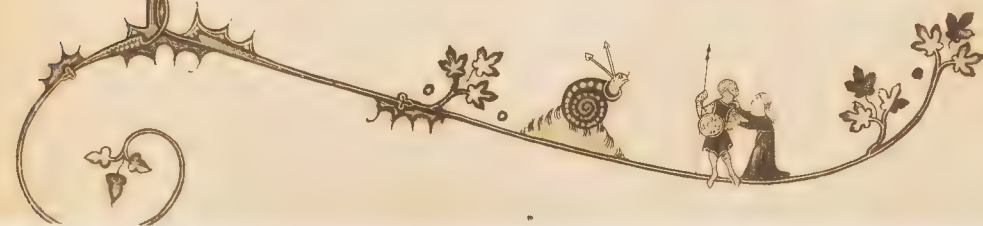
peccata dimittantur. merentibz influ
 at gratia sempiterna. per dñm nrm.
 postea extollens uocem publice proda
 met. **P**er omnia secula seculor. **A**
 men. **D**ominus uobiscum. **E**t cū
 spiritu tuo. **R**ursus corda. **H**ale
 mus ad dominum. **G**ratias agam
 dño deo nro. **D**ignum et iustū est.
Vere dignum et iustum est equū
 et salutare. Nos tibi semper et ubiq
 grās agere. dñe scē. pater om̃ps prefatō.
Eterne deus. **Q**ui post offen
 dicula lapsus primi hominis
 instituiisti tibi offerri propiciatorij de



habitatorem merentur habere. P. xp̄m.


Sequitur ibidem oratio fidei domini et sine oratione.

Deus qui super mysticam petram apostolice potestatis edificate principaliter ecclesie tue. portas inferni nunquam preualituras esse promissisti cunctos ab eadem remoue placatus errores: ut quos aduersus eam presumptio falsitatis extollit spiritus ueritatis euincat. dirige eam quousque dispensatione celesti: ut que ante mundi principium in tua semper est presentia preparata usque ad plenitudinem gloriæ amque promissam. te moderante pma





neat et in tuorum cordibus fidelium. perpetuam
 tibi construe mansionem: ut plebs hec
 directo in terram uultu benedictionis tue
 postulat donum eternum a te percipiat
 premium. P. xpm. Deinde episcopus stans
 ad ostium ecclesie intus et dicat hanc
 orationem sine dominus et sancti oremus.

 resta quesumus domine ut hec
 basilica cuius hodie iniciamus
 eucenia que tua dedicatione subsistit
 sollempnis tua semper fiat habitatio
 ne preclara. P. xpm. Deinde episcopus signans
 ostium ecclesie cum crismate dicens.

 Sanctificetur et consecratur hoc






templum. in nomine **P**atris et **F**
 filij et sps **S**ancti. in honore et me-
 moria sancte crucis. et sc̃i. **N**. ul' sc̃oz.
 ill'. Deinde uadunt ad eum locū in q̃
 reliquie preterita nocte fuerunt. Et tūc
 portantes feretrum cum magno hono-
 re. cum reliquijs simul et crucibz et lu-
 minaribz circueāt eccl̃am seq̃ntē de rolas
 ā. q̃ seq̃ūt. et respōsa de sc̃is q̃ sūt ibi.







mbulate sancti dei ad locum des

tinatum qui uobis preparatus est ab

origine mundi. a. **P**latce iherusalem

gaudebunt et omnes uici eius canticum

leticie dicent a. **C**ustodit dominus a

numas sanctorum suorum de manu

peccatoris liberabit eos lux orta est ius

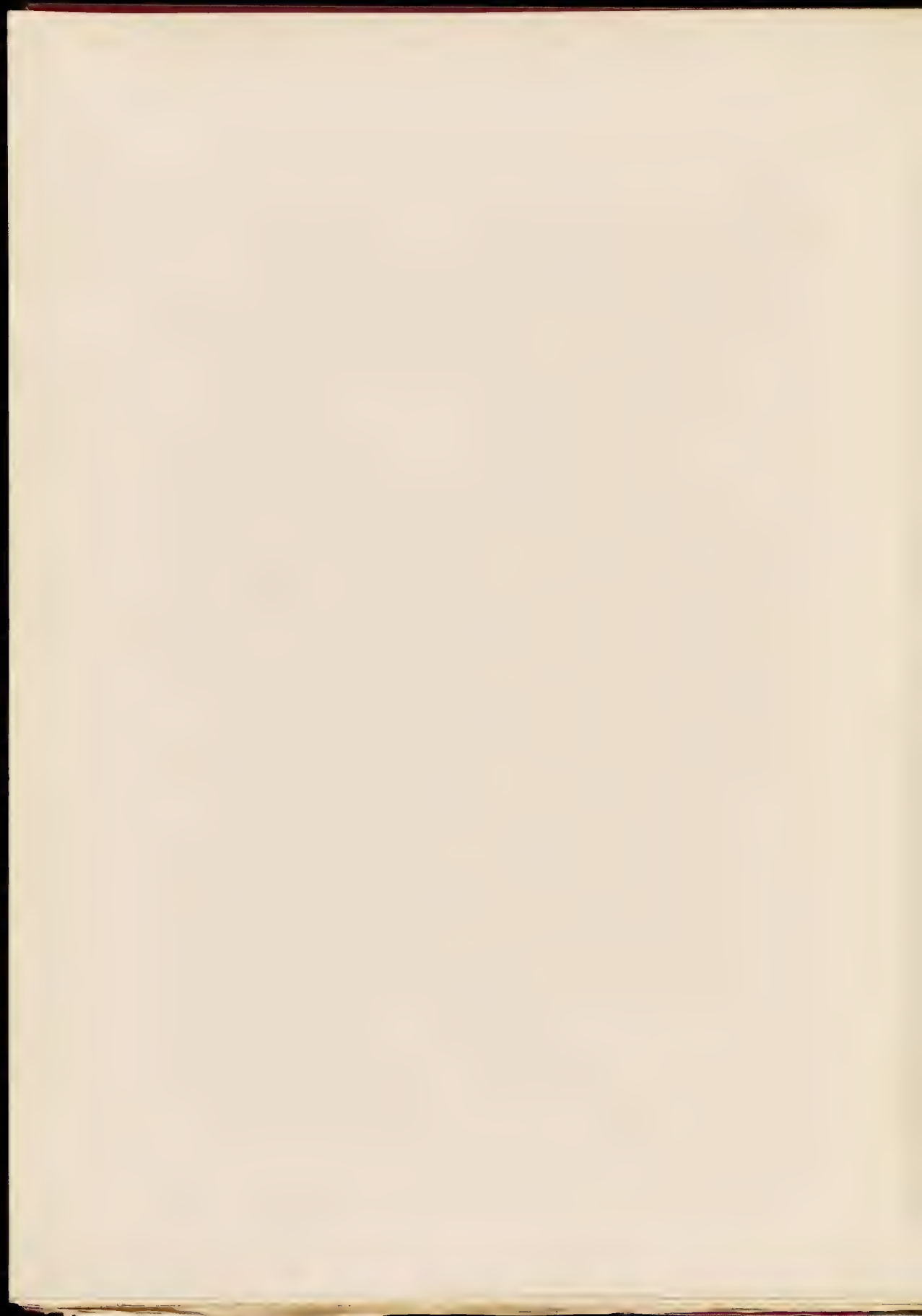




Domum tuam quesumus dñe
 clementer ingredere. et in tuor
 cordibz fidelium perpetuam tibi construe
 mansionem. et presta ut domus hec
 que tua subsistit dedicatione sollemp
 nis: tua fiat habitatione sublimis. **P.**
 Deinde cum crismate signum faciat
 crucis super liminare dicens:



In nomine patris. et filij. et sps



sancti. porta sis benedicta. consecrata.
 sanctificata. consignata. et domino
 deo commendata. porta sis introitus sa-
 lutis et pacis: porta sis hostium pa-
 cificum. per eum qui se hostium et hosti-
 arium appellavit. ih̄c xp̄c dñs nr̄. Q̄ ui.
 Tunc accipiat ep̄s uas in quo sunt re-
 liquie que ponentur in altari cum
 presbiteris et ingrediendo scola inci-
 pit hanc antiphonam. que sequit̄.



ngredimini benedicti dei parata

est uobis a domino habitatio sedis





buntur incubilibz suis p̄s **C**antate dño

canticum nouum laus eius in eccl̄a scōz.

Sine. gloria et sine reptitione. ant̄. et
antequam recludantur reliquie dicat

q̄s hanc oꝛonem sine dñs et sñ oꝛemus.



Deus qui in omni loco domina
tionis tue clemens ac benignus
dedicator assistis. exaudi nos q̄s et cō
cede. ut inuiolabilis huius loci perma
neat consecratio. et beneficia tui mune
ris. uniuersitas sancte ecclesie que sup
plicat mereamur. P. Hac expleta ponat



gentur a plasmate tuo. quod precioso
 filij tui sanguine redemisti. **Q** tecum.
 Deinde ponat intra in confessionem
 tres partes de incenso cum litteris si-
 gillo epi sigill. et tunc recludantur re-
 liquie in confessionem. et dum redu-
 duntur cantent istam anthiam.



Sub altare dei sedes accepistis inter



cedite pro nobis ad deum qui uos de-

git **E**xultabunt sancti in gloria.

Sequitur
letabuntur in cubilibus suis. oratio. ad
dedicandum altare post impositas reliquias.
sine dominus et sine oremus.

Deus qui altaria nomini tuo
dicanda sanctificas: presta

quesumus. ut quod nostra fragili-
tas non meretur. intercessionem beati.

R. huc plenitudo spiritus tui descendat.
qui et munera nostra sanctificet. et



indulgentiam nobis tue pietatis ob-
tineat. **P.** Et accipiens tabulam de
subtus confirmet in media parte cum
crismate ita dicendo. **I**n nomine
patris. et **F**ilii. et **S**piritus sancti.
Amen. **P**ax tibi **E**t cū spū tuo.

Tunc ponat tabulam super reliquias
dicens hanc orōem sū dñs et sū orēni.

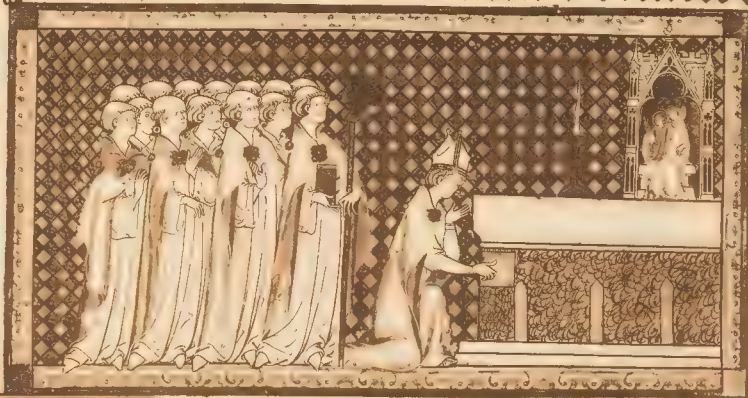


Deus qui ex omni coaptatione
sanctorū eternum maiestati
tue condis habitaculum. da edifica-
tioni tue incrementa celestia. et p̄a
ut quorū hic reliquia pio amore con-
plectimur. eorū semper intercessionibz





et meritis adiuuamur. **P.** Deinde li-
 neat eam cum calce que antea fuerat
 preparata. et postquam linita fuerit
 faciat ep̄s crucem desuper in media
 parte exteriori. cum crismate dicendo.



In nomine **P**atris. et **F**ilij.
 et spiritus **S**ancti. **A**men.

Pax tecum **E**t cum spiritu tuo.
 Postea mittat crisma per quatuor cor



nua tabule ipsa supradicta iſta dicēdo.

In nomine patris. et. c. Et cantent.

Corpōra sanctorū in pace se anth.

pulta sunt et uiuent nomina eorū

Adiungens **G**la.
in eternum. exorae. patri. Cum repetitōe
antiphōe. Tunc diaconi uestiant altare
pāno crato et alijs pānis et scola dicit.

Irrundate syon leuite altare dñō

uestite uestimētis albis estote et uos.





Et habitabunt recti cum uultu tuo.

Hiat misericordia tua dñe super nos.

Quem admodum sperauimus in te.

Exurge dñe adiuua nos. Et libera

nos propter nomen tuum. **D**omine

deus uirtutum conuertere nos. Et ostē

faciem tuam. **D**ñe exaudi orōnem me

am. Et clamor meus ad te ueniat. **D**o

minus uobiscum. Et cū spū tuo. **O**rem⁹.



Omnipotens sēpiterne deus. altare

hoc nomini tuo dicatum. celesti

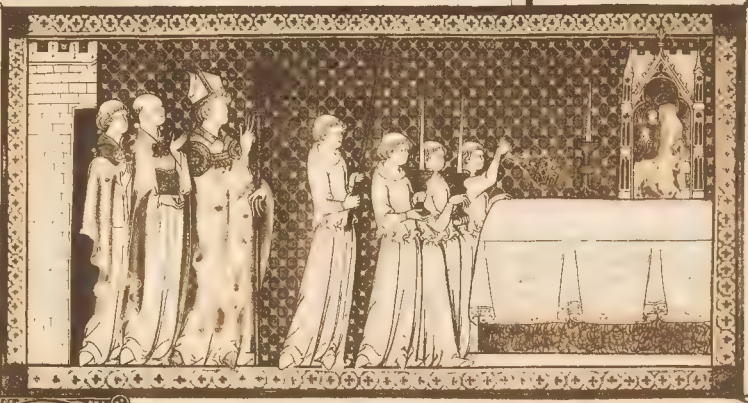
uitute et benedictione sanctifica: et

omnibz in te sperantibz auxilij tui mu

nus ostende. ut hic et sacramentor



uirtus. et uotoꝝ obtineatur effectus. **P.**
 Deinde reuertitur ep̄s in sacraꝛiũ donec
 ornatur ecclesia. Postea inductus uestibꝫ
 sacris reuertitur ad altare et celebratur.
 missa ordine suo sollempniter. Missa
 in consecratione ecclesie. Introitus.



Terribilis est locus iste hic domus

de i est et porta ce li et uoca bitur



Iohannis apostoli.

Indiebus illis: Vidi ciuitatem sanc-
tam iherusalem. nouam descen-
dentem de celo: a deo paratam. sicut spo-
sam ornata[m] uiro suo. Et audiui
uocem magnam: de throno dicentē.
Ecce tabernaculum dei cum hominibus:
et habitabit cum eis. Et ipsi populus
eius erunt: et ipse deus cum eis erit
eor[um] deus. Et absterget deus omnem
lacrimum ab oculis eor[um]: et mors ul-
tra non erit. neq[ue] luctus. neq[ue] clamor.
neq[ue] dolor erit ultra que prima abie-
runt. Et dixit qui sedebat in throno.





post
nit et pulsan ti ape rie tue. com.



ue sumus omnipotens deus. ut
hoc in loco quem nomini tuo
indigni dicauimus. cunctis petentibz
aures tue pietatis accomodes. p. in de



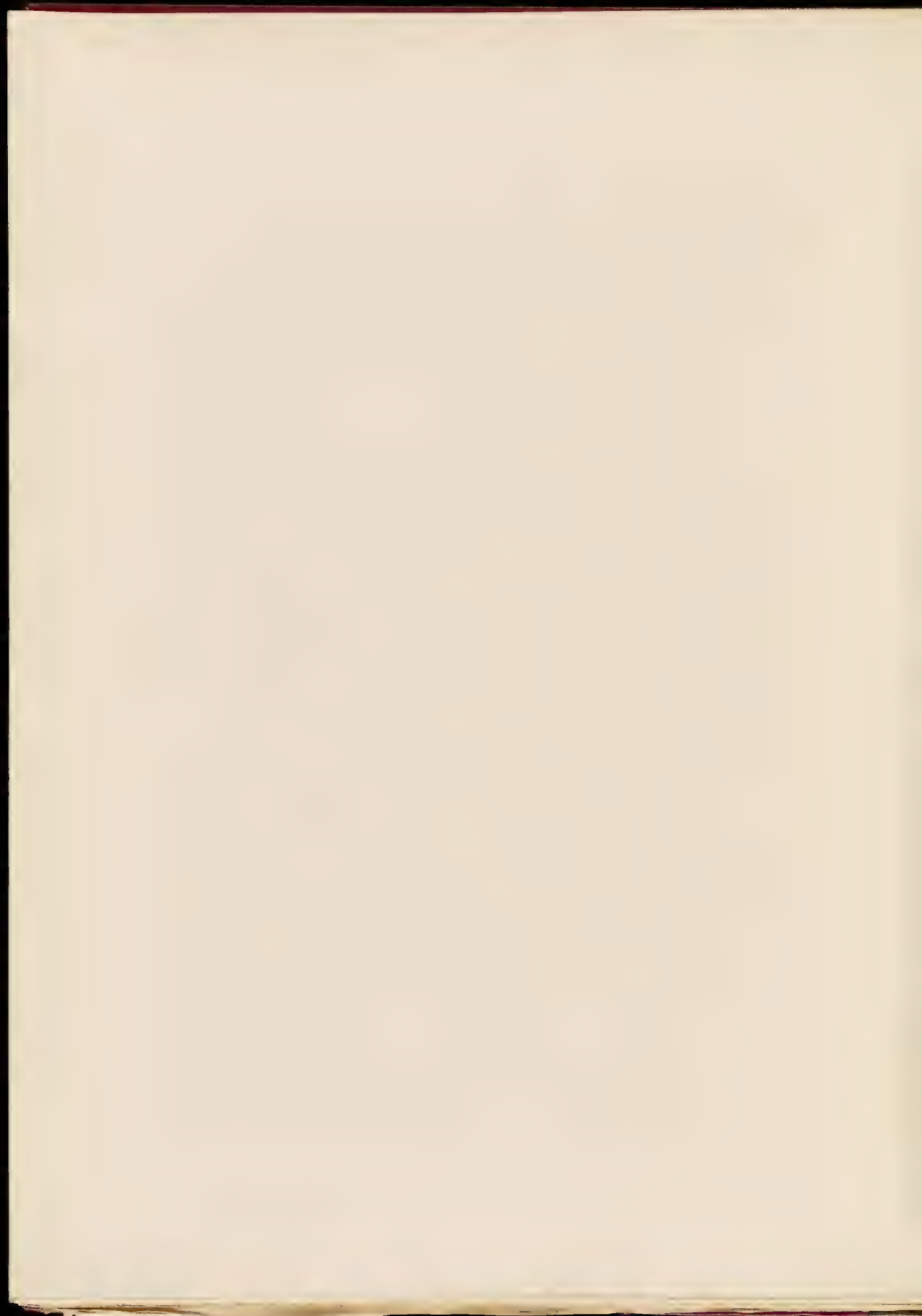
dicatoe al
icit do mi nus sermo taris itroit.

nes mei quos dedi in os tu um non de

fici ent deo re tuo o ad est e num no

men tu um et munera tua accepta e







Benedictio abbatis monachorum.

quomodo ep̄s cum debeat bñ

dicere. In benedictione abbatis debet ep̄

missam cantare. et eum benedicere.

cum duobus uel tribus de fratribus suis.

inclinato capite. Post introitum.

et finito kyrie. et dicta oratione ante

eplam. Dicant monachi.

Hest electus noster. ad bñdictō





nem suam suscipiendam: Et ep̄s.

E^{sunt.}st electus scdm regulam beati ^{ti.}
^{et} ^{augustini.} benedicti a fratribz: Et fratres. **C**a

nonica in eum fratrum consensit
 electio. Et ep̄s. **H**abetis inde scrip

tum: Et fratres. **H**abemus. Et

Eps. **N**egatur. Quo lecto annun
 ciat ep̄s sedens super sellam pontifi
 calem in pplm dicens. sine dñs et
 sine oremus.

E^{sunt.}clesie nostre fratres km̄i par
^{ti.} electus suum adest ordinem

ad suscipiendum unde apostolica
 prius auctoritate censemus exami



^{.los.} Ut hunc famulū tuū ^{.los.} bñdicē et ^{.os.} cōseruare et
 Tunc surgat ep̄s. Et p̄tra dicat p̄ custodire. d.
 ces flexis genibz. et ep̄o p̄strato super sed
 lam pontificalem. Et dicat.



^{.os.} **P**ater noster. Et ne nos. ^{.os.} **S**aluum
^{.os.} fac seruum tuum. ^{.os.} Deus meus speran
^{.os.} tem in te. ^{.os.} **D**ñs conseruet eum et uiui
^{.os.} ficiet eū. Et beātū ^{.os.} faciat eum in terra
^{.os.} et non tradat eū in aīam inimicorū



Per omnia secula seculor. Amen.

Dñs uobiscum. **S**ursum corda.

Gratias agamus dño deo nostro.

Dignum et iustum est. Prefatio.

Hec dignum et iustum est equum et salutare. Nos tibi se

per et ubiq; gratias agere dñe sancte

pater om̃ipotens eterne deus. **Q**uorū

operum institutor qui per moysen

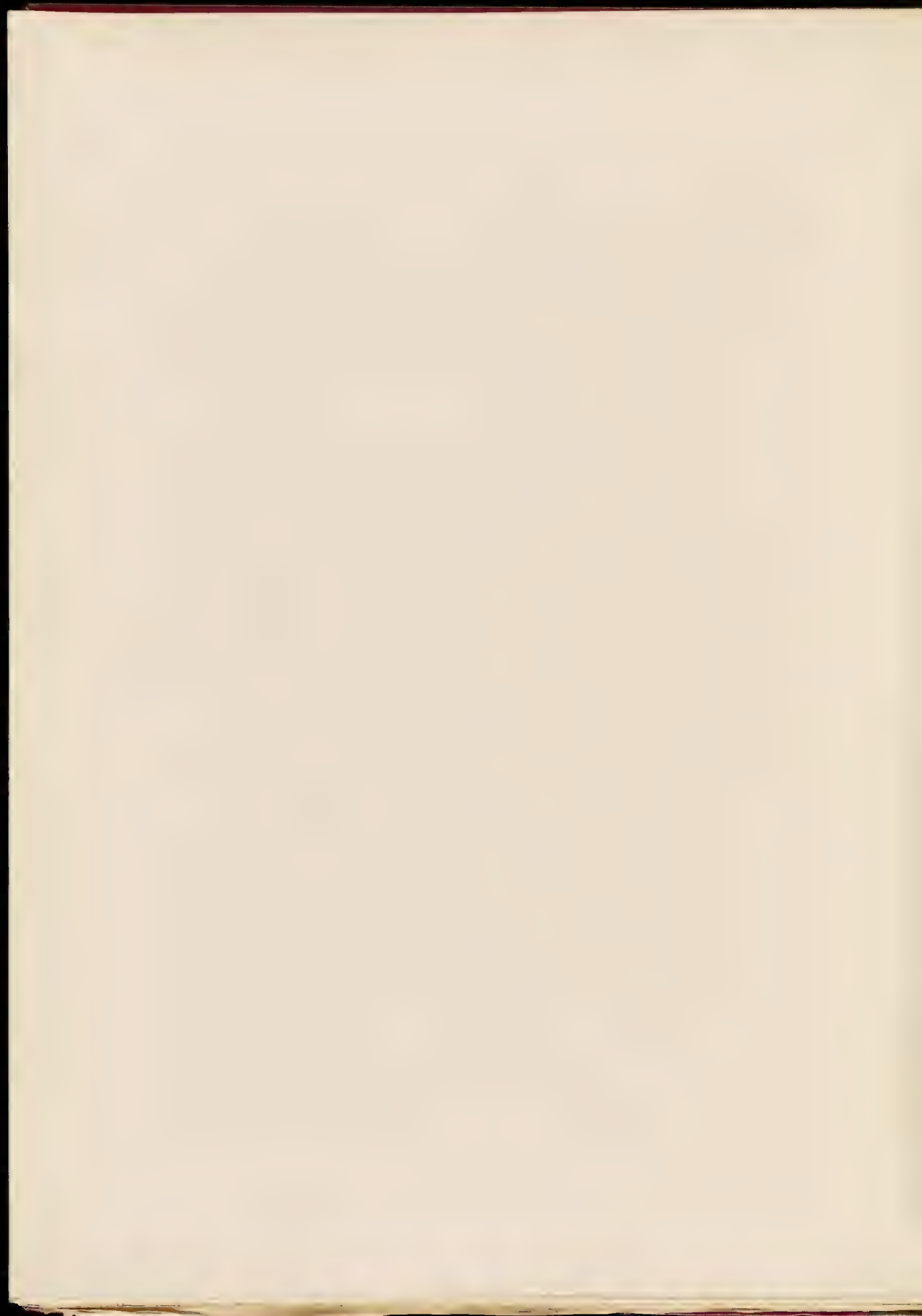
famulum tuum quem ad gubernā

das ecclesias prepositos instituisti t

supplices fundimus preces: teq; de

uotis mentib; exoramus: ut hunc

famulum tuum conuēntia et elec



suam super caput altaris. et dicat
orōnem q̄ sequitur in modum pre-
fationis. sū dñs et sū sursum et sū grās.



Omnipotens sempiternus deus
affluentem spiritum tue be-
nedic^{.os.} tionis super hunc famulū^{.os.}
tuum. **R.** nobis orantibz propicia
tus in fūde ut qui per manus nre
imposicionē hodie abbas^{.tes.} constituit^{.unt.}

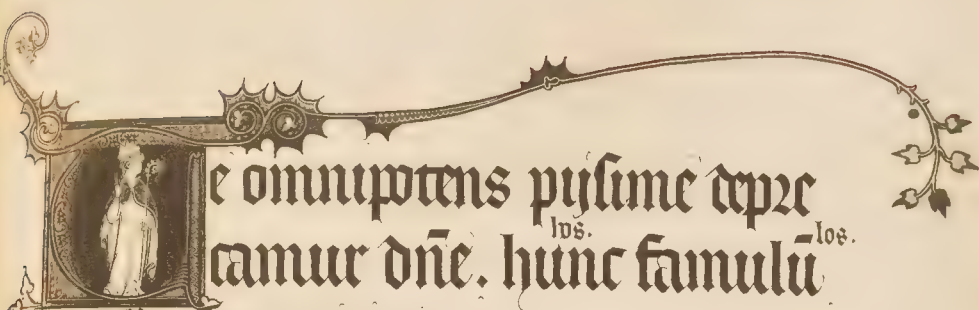


dito perueniat^{nt.} sempiternam. p. do.
Tunc datur ei regula dicens.

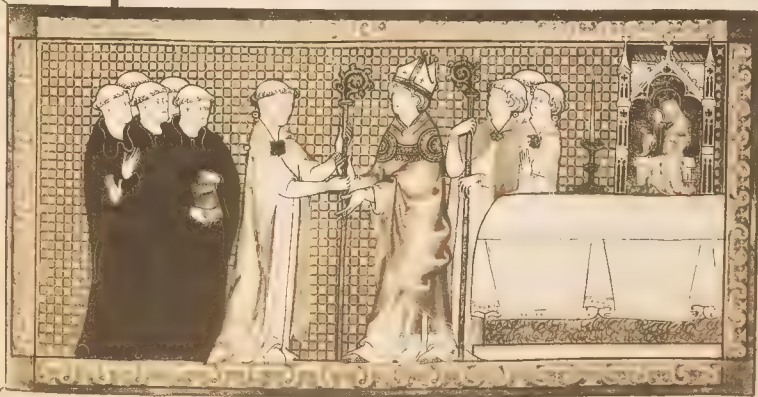


Accepe regulam a sanctis pat-
ribus nobis traditam. ad re-
gendum custodiendumq; gregem
tibi a deo creditum quantum ipse
te deus confirmauerit. et humana
fragilitas permiserit. Sequitur oratio
post regulam. sine oratione et in domino.





De omnipotens piissime depre
 camur dñe. hunc famulū^{los.}
 tuū propicius intueri. ut gratia^{os.}
 tua auxiliante in sua subditorūq;
 conuersatione. precepta sancte regu
 le efficaciter studeat^{ut.} adimplere: ut
 transacto uillicationis sue tempe.
 una cum cōmisso sibi grege perpe
 tua potiatur^{an.} beatitudine. Tunc de





A baculus dicens.

Accepe baculum pastoralitatis
quem prebras ceteris tibi
comisse. ad exemplum iuste seue-
ritatis et correctionis. Sequitur

Oratio. sine dñs et sine oremus.



Deus cui omnis potestas et
dignitas famulatur. da fa-
mulo tuo. *R.* prosperum sue dig-
nitatis effectum. in qua semper te
timeat. tibiq; iugiter placere con-
tendat. Item alia.



Amnium dñe fons. iustorum
proiectuum munerator.





tribue quesumus famulo tuo. ^{15.} ^{15.} R.
adeptam bene gerere dignitatem.
et ate sibi prestitam. bonis operibz
cōprobare. Per. Item alia:



Deus eterne lucis inuentor om
nipotentiam tuam supplici
prece deposcimus ut famulū ^{15.} ^{7.08.} tuū.

^{quod} R. quem ad regimen animarum
elegimus. gratie tue dono prosequi
ris. ut te largiente cum ipsa tibi
nostra electione placeamus. per u
nigenitum tuū dñm nrm ihm
xpm. cū quo et spiritu scō uiuīs
et uerus es deus uiuens et regnās.



P. omnia secula seculor. Deinde
legatur epla. et percantet missa or
dine suo. et ad missam fiunt bene
dictōnes epāles. Ad missam post
primā collām dī collē p altē. et sic
in secretis. et in pco. post missam
cōmunicet cum episcopus. missa.



rotector noster aspice de us

et respice in faciem cristi tu i qui a

melior est dies u na in attris

tu is su per mi lia. ps. **Q**uam













Saluum fac seruum tuum
 deus meus sperantem in te
Auribus percipe do-
 mine orationem meam
Illeluia
 In te do-
 mi ne spera- ui non confun-
 dar in eter- num in tua iusti- cia





 n te spera ui domine dixi tu es
 te us me us in manibus tuis tem pora

 unera quesumus *Secre*
 done suscipe placatus. et mea.
os. *os.* *os.*
 altem famulum tuum. *R.* semper
 et ubiq; misericorditer protege. *P.*
 Benedictio super populum. 

 enedicat te deus celi. adiu
 uet te xps filius dei uiui.
os. *os.* *os.*
 corpus tuum in seruitio suo custodi
 re et conseruare dignetur. *Amen.*

 entem tuam illuminet. sensu *sus.*





militatis nostre gerendum est mini-
 sterio. tue uirtutis impleatur effec-
 tu. Per dominū. *Benedictio. albis.*
Benedic dñe hunc famulum
 tuum. R. quem ad regimen
 animarum eligimus. ut sit ei fide-
 lissima cura subditos ad bona pro-
 uocare. seipsum irreprehensibilem
 custodire. bona semper agere. pra-
 ua uitare. studium in diuinis habe-
 re. illumina dñe cor eius gratia spi-
 ritus tui. cuius plenitudine replet
 mundana despiciat. prospera cōtemp-
 nat. odio habeat superbiam. diligat



providentiam. et animarum pro
 curationem: ut per diuine legis in
 cedendo precepta. sis ei dux ad celestis
 hereditatis pascua. adiuuante
 domino nostro ihu xpo. Qui cum
 patre. Tunc det ei ep̄s uirgam pas
 toralem dicens.



Accepe uirgam pastorem sol
 licitudinis. et sic uigila su
 per gregem dominicum tibi comis
 sum. quatinus sicut fidelis seruus
 et prudens. merearis intrare in gau
 dium domini tui. Si autem pb̄r
 ordinatus est albas. det ei ep̄s bal





trum sacerdotalem dicens.

Salutem uere castitatis, et grā
sancti spiritus pretingat do-
minus renes cordis et corporis tui.
ut acceptabiles hostias offeras deo
omnipotenti, cui honor et gloria
in secula seculor. Amen. Post hec
reuerenter statuatur in sede ubi a-
ntecessor ei erat solit' stare, nichilomi-
nus dicente sibi episcopo.

Sta in iusticia et sanctitate.
et retine locum a deo tibi de-
legatum. potens est autem deus. ut
augeat tibi gratiam. Et sic incipi





Gaudi dñe preces nostras. et
super hunc famulum tuum.

R. spiritum tue benedictionis emit
te. ut celesti munere ditatus. et tue
gratiam maiestatis possit acquire
re. et bene uiuendi alijs exemplum
prebere. Per dominum nostrum.



Benedictio altatisse. monasti
cam regulam uitam profi



et soroz. pauperum etiam et peregrinoz. obseruare: sicq; dignam esse ad ordinem accedere. Interrogatio epi.



Interrogamus igitur te dilectissima soroz caritate sincera.

Si omnem prudentiam tuam quantum tua capax est natura diuine scripture sensib; accommodare uolueris: R. **V**olo. Et ep's. **V**is tuum propositum et sancti benedicti regulam obseruare. tibiq; subiectas ut id ipsum faciant regulariter instruere: R. **V**olo. Et ep's. **V**is rebus ecclesie inibi coadunatis. fidelit' cul





mumia. **E**xurge dñe adiuua nos.
hic surgit ep̄s. Et libera nos. **D**ñe
exaudi orōnem meam. Et clamor m.

Dñs uobiscū. Et cū spū. *Orem⁹. orō.*

Concede q̄s om̄ps deus affectui
nr̄o miserationis tue effectū.

et famulam tuam quem ad regim̄
animarū eligimus. gratie tue dono
prosequere. ut te largiente cum ip̄a
tibi electione nostra placeam⁹. p̄.

Sequitur consecratio altaris legēdo.

Functorū operum institutor.
qui per moysen famulum
tuum. ad gubernandas ecclesias p̄



num. & statim alta uoce dicat p̄fatōm.
 Per ōnia secula seculor. **A**m̄.
Dominus uob̄cum. **E**t
 cum sp̄u tuo. **S**ursum corda. **G**ra
 tias agamus dñō deo nostro. **V**ere
S dignum et iustum est equum et sa
 lutare. Nos tibi semper et ubiq; gra
 tias agere. Dñe sancte pater om̄ps
 eterne deus. **R**espice quesum⁹ super
 hanc famulam tuam. R. quam ī
 tui nominis uice. custodem mona
 charum ordinamus. Inmitte ei do
 mine spiritum sapientie et intellect⁹.
 spiritum consilij et fortitudinis.



supernoz dulcedine gaudioz. et in
 fernalium amaritudine tormentoz
 scinet ipam irreprehensibilem custo
 diat. ut cum creditis sibi ouibz in
 tremendo examine gaudeat. et cum
 omnibz sanctis tuis immarcescibile
 celestis regni coronam accipiat. **P.**
 Postea det ei regulam dicens. **xxxv**



Accipe regulam a sanctis patibz





Accepe baculum pastoralita-
tis. quem perferas catherue
tibi cōmisſe. ad exemplum iuſte ſe-
ueritatis et correctionis. Sequuntur
orōnes ſine dominus et ſine oramus.

Concede queſumus omnipotēs
deus. electe famule tue. *℟.*
ut predicando et exercendo que recta
ſunt. per exemplum bonorū operum



tuam. R. semper et ubiq; misericor-
diter protege. Per dñm. Post cōm.

Quod nos cōmunio q̄s dñe pur-
get a crimine: et famulam

tuam altatissam. R. benigna pie-
tate conseruet. P. Post missam cō-
municet eam ep̄s. Si uero benedictō
altatisse in monasterio ipsius facta
fuerit. imponatur. **T**e deū laudam.

Populo acclamante. **R.** yrieleyson.

Deinde sequuntur preces. **S**aluam
fac ancillam tuam. Ds meus. Ut

supra. Post p̄ces dicat ep̄s hāc ordē.

Dñe ds om̄ps exaudi preces no-





stras. et super hanc famulam tuā
 spiritum tue benedictionis emitte.
 ut celesti munere ditata . et tue gra-
 tiam maiestatis possit adquirere.
 et bene uiuendi alijs exemplum pre-
 bere. Per dominum nostrum ih̄m.



Benedictio altatisse canonica
 regulam profitentis. fiat si
 cut altatisse monacharum. et fit of

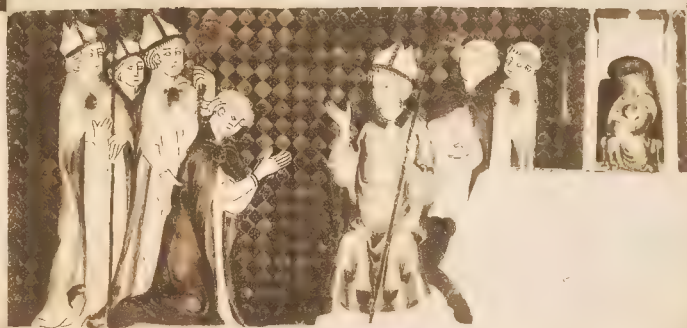




Iro ad celebrandum synodum,
cantica missa de spiritu sanc-
to. Ep̄s ueniat de sacratio ad locum
in quo debet synodus celebrari. Et
cum eo abbates, archidiaconi et de-
cani induti capis sericis. Ep̄s uero
indutus pontificalibz, uidelz alba
cum stola et feniculo et desuper capā
sericam cum mitra in capite et cā







Incipit ordo uel examinatio
in consecratione episcopi. Q
fieri debet in die dominica. uel in festo
celebri. Primum faciat clerus et po
pulus electionem epi. Postqua au
tem electo cleri et populi. dñi quoq
metropolitani auctoritate corrob
rata fuerit. ipse electus sacerdotalibz
uestimentis induatur. preter casu





dent eum. Postea mittatur in cathedram et dicat metropolitanus hanc orationem.



Innipotens pater sancte deus eterne. tu hominem dignatus es in celestibus ordinare sedibus. ut ait psalmista. Domine in eternum permanet uerbum tuum in celo. angelos et archangelos. suo tibi ordine mancipari uoluisti. in ueteris testamenti priuilegio. moysen et aaron et samuel inter eos. in sacerdotibus suis qui inuocant nomen eius predestinasti. patriarchas prophetas perungi ordinasti. innoua per filium tuum ihesum





ministerio tue uirtutis impleatur
 effectu. **P.** hac orōne expleta. posi
 taq; sella metropolitani ante alta
 re. sedentibusq; ordinali silentio o
 nib; ep̄is. et libros ordinationis pre
 oculis habentib; dñs metropolitan⁹
 ita electum scrutinando alloquitur.



antiqua sanctorū patrum in
 stitutio docet et precipit. ut



cui exhibendus est honor et gloria
 per omnia secula seculorum. Amen.
 Ita examinatus. et plene instructus.
 cum consensu clericorum et laicorum ac
 conuentu totius prouincie episco-
 porum. maximeque metropolitani uel
 auctoritate uel presentia ordinetur.
 Post hec deducatur ante maius al-
 tare. et tunc faciat professionem ar-
 chiepo suo. tenens scripturam in
 manu. et legat super sanctum altare.





istum famulum tuum. R. fratrem
 nostrum salicet. tua benedictione
 calciari pedulibz istis. in preparati
 onem euuangelij pacis.



Quando induitur manicis dicat.



Immensam clementiam tuam
 rogamus om̃ps et piissime

Deus. ut manus istius famuli tui.
 R. salicet fratris nostri. sicut exte





sit de super et littere non appareant
 ipmque librum teneant super scapu-
 las consecrandi clerici qui eidem as-
 sistunt. Tunc metropolitanus ma-
 num imponat dexteram super caput
 consecrandi nichil dicens. et omnes
 epi qui assistunt similiter faciant.
 Deinde consecrator prosequitur o-
 rationem sequentem cum nota:





Idesto supplicationibz nostis
om̃ps deus. ut quod humi-
litas nostre gerendum est minis-
terio: tue uirtutis impleatur effec-
tu. **P.** Prefat̃ electi in modũ lectoĩ.




Remus dilectissimi nobis. ut
huius uero utilitati ecclesie p-
uidens benignitas omnipotentis di-
gratie sue tribuat largitatem. Tũc
ordinatoꝝ eius conuertens se ad po-
pulum dicat.

Seruanda est dilectissimi fra-
tres in excessu sacerdotum
lex. et antiqua ecclesie consuetudo.

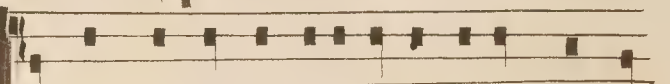








 nguatur et consecretur caput
 tuum celesti bene **B**edictione
 in ordine pontificali. in nomine pa-
 tris. et filii. et spiritus sancti. Deinde
 omnes epi perungant caput eius.
Eid ipsum repentes. metropolitanus
 autem finiat prefationem. **xxxv.**




 oc domine copiose in eius caput






 nguantur manus iste de o-
 leo sanctificato. et crismate
 sanctificationis. sicut unxit samu-
 el dauid in regem et prophetam. i-
 ta unguantur et consecrentur in
 nomine dei patris. et filii. et spiritus
 sancti. facientes imaginem sancte
 crucis saluatoris dñi nostri ihesu
 xpi. qui nos a morte redemit. et ad





regna celoz perduxit. Qui uiuit.
 Archiepiscopus intm dicat hanc
 oꝛonem. et ponat oleum cum cris
 mate in manibus dicens. xxxv

Exaudi nos pie pater omnipo
 tens eterne deus. et presta ut
 quod te rogamus exaudias. p. Com
 pleta benedictione. consecret pollice
 cum crismate dicens. xxxv

Deus et pater dñi nostri ihesu
 xpi qui te ad pontificatus
 sublimari uoluit dignitatem. ip
 se te crismate et mustice delibutione
 liquore perfundat. et spiritalis be



anulum in digitum anulare dexte-
re manus consecrati dicens, ∞∞∞.



Accepe anulum scilicet fidei
signaculum. quatinus spō-
sam dei sanctam uidelicet ecclesiā
intemerata fide ornatus illibate cu-
stodias. P. dominum. Item alia.
Accepe anulum pontificalis
honoris. ut sis fidei integri





Sustentator humane inbecilli-
 tatis deus. bene + dic bacu-
 lum istum: ut quod in eo exterius
 designatur interius in moribus famu-
 li tui. **R.** tue propiciationis clemē-
 tia operetur. **P.** Deinde consecrator.
 dat baculum pastorem consecra-
 to. tangenti ipm cum digitis utri-
 usq; manū paululū apertis sed ma-
 nibz non disiunctis et dicit cōsecrator.





di indignos. **P.** Tunc det ei euuan-
gelium dicens.



accipe euuangelium. et uade
predica populo tibi comisso.
potens est enim tibi deus augere gra-
tiam. qui uiuit et regnat in secu-
la seculor. Amen. ^{per alii} **Tunc metropo-**
litanus recipit consecratum ad os-
culum. Deinde ductus a diaconis.






tat^r offertoriū. consecrat^r offerat cō
 secratori duos magnos panes. et
 duas fialas uini. et duos mag
 nos cereos. et consecrator oblata
 leuiter tangat. facta autem obla
 tione cōsecratus osculet^r manum
 consecratoris. Offertorium.



nueni dauid seruum meum



liceo qui seruat ei. Metropolitanus
autem officium misse prosequatur
ex more. et cum eleuauerit uocem
ad dicendum prefationem. consec-
tus sub misse pronunciet eadem uerba.
et. c. que secuntur in canone misse.
usque ad communionem. *Secreta.* quoniam
debet dicere consecrator.

Suscipe domine munera que
tibi offerimus pro famulo
tuo. *R.* ut propicius in eodem tua
dona custodias. *P.* infra actionem.
 anc igitur oblationem ser-
uitutis nostre & et cuncte



mentum bonorū operum ad ornatū
anime conuertatur. Per xp̄m. Cū
datur ei mittra dicatur.



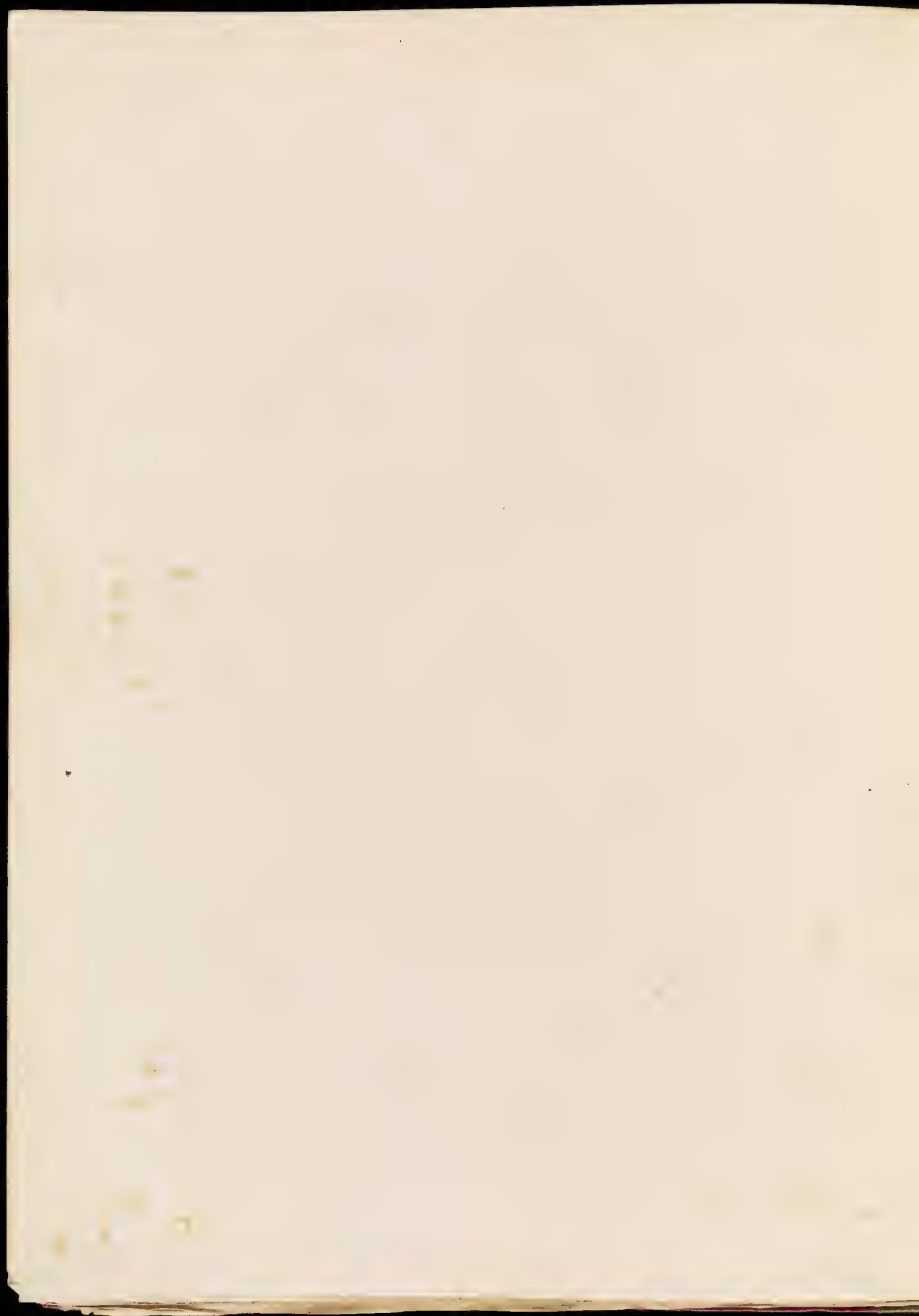
eus qui mittrē pontificalis
honorē te uoluit insignire
clementer annuat ut que per mit-
trē cornua figurantur ad tutelā
et salutem anime fortiter et pru-
denter corde tractet et ore. P. xp̄m.



sanctificatione firmetur. p. Secreta.

Ad gloriam dñe tui nominis
annua festa repetentes sac-
totalis exordij. hostiam tibi laudis
offerimus. suppliciter exorantes:
ut cuius ministerij uice tibi serui-
mus immeriti. suffragijs eius red-
damur accepti. p. infra canonem.

anc igitur oblatione serui-
tutis mee quam tibi offe-
ro ego famulus tuus ob diem in
quo me dignatus es in ministe-
rio sacro constituere sacerdotem.
obsecro dñe placatus accipias. et





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hahss



